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ONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

RECRUITING VOCATIONS IN THE PHILIPPINES

TINDIVANAM CATECHIST TRAINING CENTER

mission bulletin

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MISSION BULLETIN

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Declarations of Far East Ordinaries

THE recent conference of Far East Ordinaries in Manila was an historic meeting in several ways. It marked the first time that respresentatives of all the mission territories in East and Southeast Asia gathered to discuss missionary problems and to make joint inquiry into possible solutions to these problems.

Again, the conference itself was an acknowledgment of the fact that although Asia is a vast and complex region of the world it has many points of contact, and, what has been termed, "a common substratum of civilization." This would allow for a certain amount of formulation of missionary aims and policy that would be applicable to the whole region.

Finally, the Manila meeting gave promise of a more widespread exchange of information concerning missionary activities throughout the Far East. This would permit missioners in one country to benefit from the experiences of their co-workers in dealing with situations which are often similar in the different mission territories of the Far East.

These developments, arising from the conference in Manila are best reflected in the General Declarations of the delegates issued at the closing session. Members of the Hierarchies of the Philippines, Formosa, Hong Kong, Korea, Japan, Macao, Indonesia, Vietnam, Laos, Cambodia, Malaya, Thailand, as well as observer from India and Pakistan drew up an approved the following statements:

"The Archbishops, Bishops, Vica and Prefects Apostolic of East an Southeast Asia, gathered together a an Episcopal Conference at Manila united in aim and intent, and in th bonds of fraternal concord, reaffir their unconditional obedience to th infallible Cathedra in the augus person of the Supreme Pontiff, Joh XXIII, gloriously reigning, to whon they express their profound love an filial attachment.

"To His Holiness, they expres their fervent gratitude for havin nominated, as Legate to the sai Conference, His Eminence Gregor Peter Cardinal Agagianian, Pro-Prefec of the Sacred Congregation of Prop aganda Fide, who, by his presence sage counsel and wide pastoral ex perience, has been a source of inspira tion and encouragement to all thos participating in its deliberations.

"They cherish the firm hope tha these memorable days of study, o exchange of ideas, opinions and ex periences may,—with the help o divine grace—efficaciously contribut to the defence, consolidation an spread of the Kingdom of Christ i East and Southeast Asia.

"They gladly avail themselves of th occasion to express to the people o the countries in which they exercis

their sacred ministry, the sentiments of their pastoral affection and dedication. They take this opportunity to renew the assurance that their mission is primarily and essentially a spiritual one, that, namely, of spreading the good tidings of peace which Christ entrusted to His Church as a message of salvation and life for all mankind.

"It is their desire to contribute, to the best of their ability, to the educational and social progress of these countries, and to the maintenance of those established and salutary traditions which constitute the fabric of family and community life for hundreds of millions of people. They further express their heartfelt sympathy with every legitimate effort made to maintain and to strengthen the independence and freedom of the Asian nations, and to protect and uphold the dignity of the human person and of his inalienable God-given rights.

"It is their firm resolve to form a clergy who will be second to none in their loyalty and obedience to the Church, to the Roman Pontiff and to their respective Ordinaries; who will be strong in the love of their country and of their fellow citizens, and earnest in the practice of those virtues of which they should be a shining example to their people.

"They wish to express their love and solicitude for their priests, both diocesan and regular, national and foreign, who very often work in most difficult and trying circumstances. It is their ardent wish that, maintaining the first fervor of their priestly holiness, they may grow in zeal and knowledge and extend the range of their beneficent activities.

"Nor can they forget to mention the wonderful contribution which religious brothers and sisters, with the help of devoted lay people, are making in the field of educational and charitable activities.

"The cause of Catholic Education they regard as one of the pillars of their apostolate; they are therefore resolved to extend it to as many children as possible, and to improve both the educational standards and the material equipment of their schools. It will likewise be their special endeavor to ensure that the curriculum will be more and more adapted to the special conditions and needs of the countries of Asia and of their progressive national development.

"In a special way they extend the expression of their cordial gratitude to that splendid body of Catholic laymen and laywomen who give so generously of their time and talents in cooperating in every possible way in the Apostolate of the Hierarchy and of their clergy. It is their earnest desire that the number of those lay apostles may steadily grow, and may contribute ever more effectively towards the solution of the various problems of their respective countries.

"They deem it necessary to voice their concern at the blatant social inequalities still existing in so many of the countries of East and Southeast Asia, at the low standards of living of a great portion of the population, at the social inadequacy of the distribution of land, and at the poor conditions of employment and retribution under which so many workers are constrained to live. Following the inspired social encyclicals of the recent Popes, they promise to do all in their power to help and assist towards the

amelioration of the conditions of life for the people.

"Deeply conscious of the importance of modern media of communication, information and entertainment, they feel the need of striving by common effort to ensure that these media be not used for the transmission of programs which may contradict or subvert the principles of the natural law. They are further convinced of the necessity of making use of these media to bring the message of Christ and His Church to an ever-wider public.

"One of the most cherished memories with which they return to their respective countries, will be that of the hospitality extended to them during their stay in Manila. For their warm welcome and most generous hospitality they express their cordial thanks to His Grace, the Archbishop of Manila, and to the other Archbishops, Bishops, Prelates and Vicars Apostolic of the Philippines."

In a separate statement the Bishops denounced the persecution of religion in those countries of the Far East that are under Communist domination:

"The Archbishops, Bishops, Vicars and Prefects Apostolic of the countries of the Far East, deem it their duty to place on record, with profound sorrow and distress, the expression of their deep indignation at the sad and unbearable lot of the Catholic Church in the countries under Communist rule.

"They vehemently deplore the privation of inalienable religious rights suffered by their Catholic brethren:

"They publicly denounce the aim of the godless, which is to bring about gradually the total destruction of the Church and the extinction of the religious spirit in the people under their rule.

"In particular they protest against the endeavor of the Communists to destroy the unity of the Church by constraining the faithful and their pastors to leave the one fold of the Supreme Shepherd, the Pope.

"The Archbishops, Bishops, Vicars and Prefects Apostolic of the Far East express the assurance of their fraternal solidarity to all their brothers in Christ, who are so sorely tried, who languish in prisons or suffer the violation of their conscience and of their human dignity through psychological, moral and economic pressure.

"To all the faithful of this 'Church of Silence' they express their profound admiration of the exemplary conduct, heroic courage and unflagging constancy with which they have defended, and continue to defend their religious patrimony and the unity of the Church.

"To those who, subjected to an anti-religious oppression which may well have been irresistible, even to the point of forcing acts which seriously undermine the hierarchical and disciplinary constitution of the Church, the assembled Prelates express the fervent hope that they may be renewed in their pristine love of Christ in the unity of His Church.

"To all their faithful they extend an earnest invitation to intensify their fervent prayers and generous sacrifices to obtain from Almighty God, through the intercession of the Blessed Mother, an early end to religious persecution and the enjoyment of their religious freedom."

Priest-professors in State Universities account for many conversions among both students and professors alike —

TAIWAN UNIVERSITY'S BEDA TSANG HALL

— By Rev. Albert O'Hara —

RIMMING the campus of the National Taiwan University, one finds expensive Protestant churches and student centers occupying choice locations but if you stroll out the backgate of the same University down a quiet lane lined by the houses of professors, you will see a gate standing ajar having a single sign above it, "Beda Tsang Hall". If you pause a moment in front of the gate you may see a student, a professor, or a group of chatting students suddenly turn and enter the gate as if it were their own. From within comes the noisy clatter of typewriters, the measured word of taped language lessons and the hesitant notes of a novice organist or pianist.

What is this "Beda Tsang Hall' ? If there were blatant religious propaganda signs outside, those who enter would probably be few, or, slip in Nicodemus-like at night. Inside, however one finds a modest Catholic Student Center that is connected with the National Taiwan University. It was named after Father Beda Tsang, S.J., a Chinese Jesuit educator, who died under Communist torture in Shanghai about the same time the center was started. Its buildings and grounds belong to the University for they are housing five Jesuit priests who are teaching in the University.

Center for University Students

The original house, built Japanese style with Tatami floors and sliding walls, would ordinarily be assigned to the families of two professors of the University. With the permission of the school a large addition was added to the main house for a chapel and smaller buildings were erected on the property for a students' library and reading room, a gatehouse, and living quarters for the Fathers. The chapel was so built that on weekdays, when it is cut off from the rest of the house by sliding doors, it can accommodate about seventy persons. On Sundays when the sliding doors are removed, it will easily hold a hundred and fifty worshipers. (On special feasts, such as Christmas, it can accommodate as many as two hundred and fifty people.

The rest of the main house may be divided by sliding doors into four instruction or meeting rooms for groups ranging in size from four up to fifteen students each. The sanctuary of the chapel may be enclosed by heavy curtains so that the main body of the chapel may be used for movies, musical recitals, record recitals and parties. The library near the front gate contains over 2,000 books in English on all subjects, some 800 or more in Chinese and about the same

number in Japanese for the Taiwanese students. Weekly and monthly magazines in Chinese and Japanese as well as daily papers are on racks for the casual reader.

The library building, while small, can be divided into two sections with sliding doors. Each section holds ten to twelve persons for instruction or meetings, or may be joined to hold a large group of thirty or forty students. One end of the library is equipped with a tape recorder, with English language conversation books and tapes. There are also tapes in Spanish, French and Latin (for Mass servers).

Five practice typewriters provide facilities for these interested in learning typing; while an organ and a piano give opportunity for the musically inclined. Two film strip projectors and some hundred film strips prove most useful for religious instruction which is given daily in the six rooms available at the Hall. The remainder of the house is occupied by living rooms, dining and recreation rooms for the community of religious of Beda Tsang Hall.

Beda Tsang Hall is not a student hostel and could not be, for it is intended by the University to be a hostel for professors only. The same is true of the other Catholic student centers located nearby. These include the Taiwan Catholic Students' Association for Colleges and Universities under the direction of Father Maurus Fang Hao; the Students' Center run by the Benedictine Sisters; the Sacred Heart Center of the Jesuit Fathers at Peng Lai New Village; the Aurora University Alumni Center; and the Sodality Center.

There are a number of reasons why these centers are not hostels. Perhaps the chief reason is that the University already provides inexpensive modern subsidized hostels on the campus. It would be difficult to compete with them for location, housing facilities and cost. To obtain land and buildings that would attract students away from the University dormitories would require financial means that are prohibitive.

Convert Work Among Students

Such hostels would also require a number of priests solely for administration and guidance work. Up to the present time, the Fathers at Beda Tsang Hall have been able to devote their efforts to attracting pagan students to the church, giving instruction and baptizing them. Organized Catholic life on the other hand belongs rather to the Catholic Students' Association which provides both spiritual and social activities for Catholics.

This brings us to the activities of the priests who are living at Beda Tsang Hall and for that matter to the work of the priests and religious at the other Catholic centers, too, for they are engaged in the same type of work and it is linked with that of Beda Tsang. The priests and religious hold positions in the University as regular professors, associate professors and instructors, who have been invited to teach there because of their qualifications and ability. They know their subjects well and in the classroom are first and foremost effective teachers. Their official position as professors, their recognition by the University authorities as educators and

their reputation for knowledge and ability give them a certain prestige in both academic and civic affairs that offsets and belies the attacks and calumnies against religion as outdated superstition. Respect for the position and knowledge of the professor leads to respect for his religious views and practices.

While there are five priests at Beda Tsang Hall, it would be well to mention here all the priests and religious engaged in university work so that a more complete picture of the work being done might be presented. In the two large universities in Taipei, there are twelve Jesuits, four Chinese secular priests and four Benedictine Sisters teaching such subjects as Anthropology, French, German, Latin, Spanish, English literature, Drama, Philosophy, Sociology, Labor Problems, Public Health and Medical Ethics.

Each of these priests or religious may reach from a hundred to five hundred students each year. Apologetically this is a most important consideration for thus hundreds of non-Catholic students each year come to know a priest who is an Ambassador of Christ, the representative of a church that perhaps they formerly fought shy of, or looked on as a queer foreign religion.

If the relation of teacher-pupil for such large numbers of non-Catholics does nothing more than break down prejudice, it would be well worthwhile. However, it does much more than just break down prejudice for it creates a friendliness among both Protestants and pagans in the university and even has its effects in the students' homes. It lays the foundation for good will, or at least an open mind among many educated Chinese who will later hold responsible positions in educational, social and political affairs. To estimate to some extent the caliber of the students that the priest is influencing it should be remembered that while each year some ten to eighteen thousand middle school students take the entrance examination for the universities, only one thousand of the top honor students are accepted in Taiwan University and the next five hundred for the Normal University. At the same time the cream of the Overseas students who come to Taiwan, are admitted to these Universities.

Reaching the Professors

A wonderful feature of the priest's work in teaching is his free and equal association with the other professors. Most of these university professors would either never, meet the missionary priests or, would meet them only with great reserve and reluctance. This reluctance and reserve are dropped when the priest and professors meet, not as a missionary and possible convert, but as respected and equal colleagues. This has resulted in a better knowledge of the priest and the Church with the consequent removal of prejudice, a friendliness and respect which gradually develops into genuine interest in the doctrine of the Church, and finally conversions. In both universities mentioned above, some five or six professors have already been baptized and several more are presently under instruction. The position and prestige of the priest as a professor is likewise an encouragement to those professors who are already Catholics.

The priest-professor is one to whom the students come, freely and confidently, with their academic questions and these often lead to religious inquiry. In fact, the number who come for religious inquiry consume a large part of the priests' time. Each center has as many as a hundred to two hundred coming for religious instruction and each year between fifty and hundred students receive Baptism.

The priest does not bring religion into his teaching in the classroom. Even at the student centers, movies, musical recitals and socials, are not used as occasions to trap the students into prayers, religious services or talks. These latter are reserved for the students who want to learn or inquire about the Faith. Other religious denominations have made themselves disliked by having their faculty members use their university classes for religious propaganda and of taking advantage of every occasion on which they invite the students to their centers to trick them into taking part in hymn-singing, prayers, or signing up for Bible classes. These methods have driven many students to the Catholic Church.

Since the priest-professor holds a position of respect in the University and hence in educational circles, he is often invited by outside agencies and associations to write articles for publication and to give public lectures. Catholic publications do good work and produce results, yet the apologetic value of an article or talk presented under secular auspicies in a pagan country is far greater. Such articles and speeches reach untold numbers who would otherwise never bother to listen to or read Catholic utterances; and possibly the same may be said of Catholic audiences themselves.

Advantages of Student Centers

It has been stated by some Catholic educators, and the author is inclined to agree with them, that this method of work with university students (whether there is a hostel or not) is to be preferred to and produces better results than a university owned and operated by the Church. The system described above would seem to have the following advantages:

First, it is not a stumbling block to pagans and non-Catholics who may wish to drop into the centers or hostels without creating much comment while they are making inquiries or taking instruction. For the non-Catholic, and especially the pagan, to attend a Catholic university, there must be some special attraction or a cogent reason such as better equipment and professors or, inability to enter the government universities. Once in the Catholic university, many students do not like to become too friendly with the priests or religious lest the other students ridicule them for currying favor with those in charge so as to obtain more privileges or get better grades in their studies. I have been told this by graduates of both secondary schools and universities administered by the Church. Sometimes it may not be what others actually say but there appears to be a psychological barrier in the student's mind while he is in the Catholic school which is not there when he meets the priest in a state university.

Second, this system is a tremendous saving in both men and finances. To erect and administer a university that can compete favorably with state-run schools, requires heartbreaking as well as backbreaking efforts. Excellent professors and apostles find all their

ime consumed by the task of finding ioney, making friends and winning upport for the school. Similarly, the iere mechanics of administration de- iand the constant and wholehearted fforts of talented priests who at most an offer up this work towards the alvation of souls.

Third, there is much less risk of oss of men and property by this ietliod in the mission fields where hronic revolutions and new govern- ients either destroy or confiscate the iissionary-run schools. With civil vars, occupation by invaders and the akeover of the Communists, the osses in China alone have been lisheartening. Of course the Protes- ants have lost even heavier in this natter in China than we have, but hat only spells out more clearly that ad we established as many secondary chools and universities as they had, our losses would have been heavier too.

Some priests who were adminis- ering universities in China when the Communists took over, have recently oiced the opinion that they would ever again build up great educational nstitutions at a tremendous cost of nen and money, only to have them onfiscated by one wave of invaders fter another.

Beginnings in Nanking

Returning to Beda Tsang Hall, I ould have mentioned at the begin- ing of this account that it is the artial realization of a dream of the 930s. Tt that time, the Jesuits of he California Province were planning niversity work in Nanking. There vere already two well equipped gov- rnment universities, a large, well- taffed Protestant university for men nd a beautiful Protestant girls' college in the capital of China while the Catholic Church had nothing but an unpretentious secondary school.

A plan was formulated, mostly by Father George Dunne, S.J., for a modern students' hostel which would be located midway between the National Central University of the government and the Nanking University of the Protestants. It would be staffed by Jesuits trained as specialists in their fields who could be professors in the universities, directors of the studies of those in the hostels, as well as writers and public speakers who would influence public opinion.

The plan won the approval of both Rome and the Jesuit Superiors, and the project was graciously welcomed by Archbishop Paul Yu Pin of Nanking. Money was collected for the project, plans for the hostel were drawn up and young Jesuits were chosen and sent for advanced studies leading to doctorates in such important fields as politics, sociology, economics, philosophy etc.

Father James Kearney, S.J., was given the task of putting up the building and starting the groundwork in Nanking but even as he was breaking ground for the hostel building, he already had a few university students in residence with him in the house next to the building site on Chung Shan Road. When little more than the foundations had been poured, the Japanese invasion sent the universities and their students on the long trek to the safety of the remote Southwest.

The long years of war with changing conditions upset the well laid plans and dissipated the collected building materials. With victory and peace,

Father Paul O'Brien, S.J., the Mission Superior, and Father Edward Murphy, S.J., Nanking superior, took over the problems of the work in Nanking.

A new location for the work and the acquiring of the direction of the Catholic middle school were obstacles that delayed the projected hostel and university student work. While some of the young Jesuits were still working for their degrees, others who had already obtained theirs were fully claimed and occupied by administrative work. Father Paul O'Brien S.J., was made Superior of the Yangchow Mission, Father Daniel Clifford, S.J., Wilfred LeSage, S.J., and Albert O'Hara, S.J., began to teach in the three major universities.

Almost immediately students were attracted to our center for instruction. The work, however, was limited since the other priests had not yet finished their degree work and before it could be expanded the Communist threat halted all plans of development and eventually meant the abandonment of the project with the complete loss of work and material involved.

Removal to Taiwan

A preliminary survey of missionary opportunities in Taiwan by Father Paul O'Brien, S.J., then the Vice Visitor for the China Mission, showed the possibility of promising work at the National Taiwan University in Taipei and he sent Father Edward Murphy and Father Frederick Foley there in 1951. Mr. Ying Ch'ien-li, Head of the Foreign Language and Literature Department of the university, welcomed them as teachers in his department and arranged that one of the university's houses for professors, just a stone's throw fro the back gate of the university, b given over to their use. This becam Beda Tsang Hall.

As more and more Jesuits came teach in the university, Beda Tsan Hall became entirely too small an Father Murphy purchased a hou and compound located midway b tween the National Taiwan Universit and the Provincial Normal University The Jesuits of both houses live as single religious community sharing common goal in their teaching at t Universities and in their work wi university students at their centers.

This, as we mentioned above is b a partial realization of the origin dream. Later additional work wa undertaken by the Jesuit Fathers. T National Sodality Center is directe by Father Michael Chu, S.J., th Aurora Alumni Center is under Fathe John deLeffe, S.J.; and the Jesui Fathers administer the nearby Ho Family parish church. Each of thes projects has its own importance an influence but space does not allow u to treat them in detail in this articl Plan and efforts for the centralizatio and unification of these works hav been put forward but due to com plicated local difficulties have not y been realized.

The National Ministry of Educatio and the University authorities hav been most cordial and cooperativ towards us and our efforts; the profes sors of the Universities have been fo the most part respectful and friendly The students themselves have bee open-minded and ready to come i such numbers that there is more tha enough work for those who a interested and prepared for the inte lectual apostolate.

survey made among 3,000 seminarians the Philippines offers much useful information for vocation recruitment —

Recruiting Vocations in the Philippines

— By Rev. Constante Floresca —

IT is not the purpose of this article to show the great need of priests n the Philippines, or to dwell on the heology of vocations. My main purose is to provide pertinent information concerning vocations in the only Catholic country in the Far East, ogether with certain practical conclusions and rules for a more efficient ecruitment of boys for the priestly ocation. While these conclusions and ules are necessarily based on circumtances peculiar to the Philippines they nay suggest adaptations that may rove useful in encouraging vocations n other countries of Asia.

Rules or guiding principles, to be ractical, must take into consideration he conditions of a country as they re. Therefore, to get an insight into he acutal conditions, a survey of ocations in the Philippines was recenty made in preparation for this report. Because of limited time, the survey as purposely made short and simple, ut I believe that the data obtained ill be sufficient to guide us in our uture recruitment policy.

Analysis of Present Vocations

There is a total of approximately ,000 seminarians in the Philippines oday. Taking part in this survey ere twenty-two secular seminaries nd thirteen Religious seminaries, with combined total of 2,536 seminarians ho returned the survey forms. As can be expected from all such surveys, there were mistakes in the entries, and some left out needed information. But the answers were generally clear and satisfactory.

We inquired about the profession, occupation, or position of the parents to find out from what groups we are getting vocations, and where we can expect more in the future. The following are the parents of seminarians in the order of the highest number in each group. The numbers are to be taken for what they indicate, not so much for their absolute value.

Teachers	646
Farmers	468
Government employees.	351
Provincial Governors	
Businessmen	312
Tailors & Dressmakers	109
Lawyers	86
Doctors	75
Carpenters	69
Engineers	55
Pharmacists	29
Army Officers	26
Fishermen	21
Drivers	19
Nurses	16
Accountants	12

Among other occupations listed were: dentists, mechanics, electricians, A former Speaker of Congress, Justices of the Peace and C.F.I., newspapermen, printers, photograph-

ers, musicians, beauticians, painters, midwives, cooks, shoemakers, poultry raisers, storekeepers, mayors, vice mayors and councilors, chief of police and policement, auditors, tdeasurers, deputy assessors, postmasters and postmen, marine officer, weather observer, forester, detective, foremen, soldiers, sailors, veterans, pensionados, chemists, architects, radio technicians, landowners, overseers, bakers, butchers, fish-dealers, miners, janitors, streetcleaners, and laborers.

It might be noted that those of the groups from teachers to accountants form a total of 2,305 representing almost 90 per cent of all seminarians taking part in the survey. There has certainly been a great change in the attitude of the people towards the priesthood as a life ambition. There are many parents who now eagerly long for a vocation for one of their sons.

Source of Vocations

To the question: "What, or who made you think of becoming a priest?" the returns are as follows:

Priests	610
Parents and relatives	397
Nuns	106
Seminarians	81
Friends	30
Teachers	25
Reading	14
Religious activities	8
Retreat	5
Of themselves	979

This is certainly a fine tribute to our priests. They are still the top recruiters for the seminary. We might call your attention to the place of *reading* as a source of vocational inspiration and it might be noted how few get their vocation from a retreat getting a sudden light, as it were, on the road to Damascus.

While we generally take it for granted that seminarians in the Philippines begin their first year of high school in the seminary, that is after their sixth grade (all are 11 or 12 years old), the returns from the survey show that 40 per cent entered the seminary after their fifteenth birthday, which would be about the age of the high school graduate.

Age entered	*Number*	*Age entered*	*Number*
20	151	14	265
19	93	13	379
18	126	12	546
17	173	11	227
16	213	10	11
15	176		
Total	932 (40%)	Total	1428

The fact that boys enter the seminary after the first years of high school, must be faced not only by the Vocation Director, but also by the seminaries, so that a way to accommodate the latecomers be found which is least disadvantageous both for the vocations and for the seminary. Most seminaries now have a special Latin class for high school graduates but not all follow the same system in the conduct of this special Latin class. It is indeed a *special class* and for it a specially trained teacher is needed.

Considering the small number of Catholic schools in the Philippines, it comes as a pleasant surprise to learn that at least one out of every five seminarians received his entire education in a Catholic school before he entered

the seminary, while one out of every three seminarians has studied in a Catholic high school or college.

Public Schools:	
Primary:	1755
Intermediate:	1591
High School:	303
College:	7
Catholic Schools:	
Primary:	511
Intermediate:	590
High School:	823
College:	103
non-Sectarian:	
Primary:	37
Intermediate:	39
High School:	144
College:	26

According to a survey made in the United States three out of every four seminarians received their entire preliminary education in parochial schools. While only one out of every twenty-five seminarians in the U.S. received his entire elementary education in the public schools, here in the Philippines three out of every four seminarians received their entire elementary education in the public schools. If the ratio of vocations in the U.S. from public schools held true in the Philippines, we would have only 600 seminarians today instead of 3,000.

Our problem in the Philippines, therefore, is not only to get more vocations from our Catholic schools, but to find the best way of recruiting vocations even from the Public Schools.

Intellectual Standards for Seminarians

While it is still a practice in some seminaries to admit boys with at least a general average of 75 per cent, this survey has brought out the fact that in higher studies, fewer of those below 80 per cent survive, until their number makes them the exception rather than the rule. To see the significance of the general average, the table is made out from the highest courses to the lowest.

Course	75-79	80-84	85-89	90+
IV Theo	3	12	27	11
III Theo	2	25	34	12
II Theo	2	19	32	6
I Theo	4	41	59	15
III Phil	7	19	54	22
II Phil	8	47	83	26
I Phil	8	64	69	28
Novices	1	13	31	13
Totals:	35	240	391	113
Percentage:	4%	30%	50%	16%
College	21	111	117	34
IV High	31	90	81	21
III High	25	111	103	22
II High	113	223	146	27
Total:	236	658	535	118
Percentage:	15%	42%	34.5%	8.5%

Whether we like it or not, we have to admit that the philosophical and theological studies are perhaps the most intellectual subjects that exist. Since seminarians are expected to go through these courses sooner or later, it is evident that it will be a waste of time to admit boys whose intellectual abilities clearly appear to be unequal to the higher studies.

How do we know the intellectual capacity of a boy? The simplest way is to see his school report card of the preceding year. While it is possible that 85's and 90's may not be that high in the seminary, nevertheless, 75's in outside schools would turn out to be higher in the seminary only by way

of exception. While the survey shows that 80's are arounl 30 per cent safe. a large part must be compensated for by the character of the boy.

Considering the fact that in the Philippines there is very limited opportunity for serving Mass, because of the small number of priests, it is surprising that one out of every two seminarians had served Mass at least occasionally before he entered the seminary. Even in the U.S. where there are more than 50,000 priests, two out of every three seminarians served Mass regularly.

Course	*Served Mass*		*Never served Mass*
IV Theo	26	51%	25
III Theo	46	63%	27
II Theo	36	63%	21
I Theo	73	64%	43
III Phil	69	69%	31
II Phil	119	69%	53
I Phil	120	71%	48
Novices	52	78%	14
College	174	59%	123
IV High	146	60%	100
III High	128	50%	129
II High	160	53%	141
I High	286	58%	206
Totals:	1436	60%	961

My personal conviction that boys who had been serving Mass before they entered the seminary have a higher percentage of perseverance is only partly borne out by the fact that the proportion of Mass servers is higher in the major seminary than in the minor. But since this survey takes each class in the seminary as it is today, there is no way of knowing how the proportion was when the class started in the seminary. It would be interesting to know how the classes of the third year high school began in the fourteen seminaries where the non-servers are even today the majority. I know that in Christ the King Mission Seminary this class has suffered the greatest mortality rate in the last six or seven years. I wonder if others can corroborate my observation that a class in which the Mass servers form the majority have quite a different spirit from a class of which the majority are non-servers.

Geographical Distribution

A province by province, town by town tabulation of the number of seminarians can be of great help for future campaigns. Where there are many seminarians now, usually more can be found, and where there are few now, the cause should be found and the remedy applied.

The top ten provinces are listed below. For comparison, the number of parishes with seminarians out of the total number of parishes, and the population of the province are put side by side.

Seminarians		*Parishes Rep.*	*Total*	*Population*
1. Cebu	180	43	59	1,068,078
2. Iloilo	171	39	61	954,080
3. Leyte	156	35	50	1,066,250
4. Pangasinan	142	39	50	1,052,898
6. Negros Occ.	119	24	39	830,729
5. Bohol	122	35	43	567,885
7. Samar	114	35	50	898,434
8. Pampanga	94	22	25	461,612
9. Bulacan	79	20	39	476,865
10. Camarines Sur	76	25	45	657,641

On sending the questionnaire for the seminarians to fill out, I also asked each Rector what method he found most effective in getting vocations. The answers were very enlightening.

Methods of Promoting Vocations

One Rector answered that they have no method at all. Then he goes on to explain their method anyway, which is, to let the parish priest do everything including filling in a questionaire, which, by the way, is all in Latin! The result of this method is that all the boys they get in their seminary are products of Catholic schools. This is the method they have in Baguio.

The Father Rector from Baguio is not the only one who replied that they have no method. What they really mean to say is that they don't have a well-defined system for recruiting boys.

However, there are positive programs in some places. In Cebu and Calbayog they have the so-called "Opus Vocationum." What its functions are, they did not explain.

In Quezon, a Father is in charge of the maintenance of the seminary, and in the course of his visits to the parishes, he gives lectures to the parents about the importance of the priestly vocation. This should be effective, not that the parents get the vocation, but they should be instrumental in making their boys think of becoming a priest. Our survey shows that parents are the second highest factor in the vocation of seminarians.

But the most practical and effective methods are followed in the Diocese of Capize. I shall quote the words of Father Rector, Rev. Jaime L. Sin: "Here are some of the methods we found very effective for winning more vocations to the priesthood:

1. Organization of the *Altar Boys Club* in every Parish.

2. A Vocational propaganda unit composed of four priests and a dozen laymen who go around especially during the months of February and March when the classes are about to be closed, to talk to the sixth graders of the Public Elementary Schools in the province about the excellence of the priesthood. This group calculates the recruits for the coming school year.

3. Organization of the Seminarian Aid Association for the support of students who desire to become priests but are financially impeded.

4. Distribution of leaflets, posters and prospectus of the seminary in public places during the vacation period.

5. Sermons that touch on the subject of the need of more priests in the Philippines and on the dignity of the priesthood.

6. A Circular of the Ordinary in which he asks the parish priests to send at least one student to the seminary every year.

7. A magazine issued three times a year, by the seminarians of St. Pius X for distribution to our people to provide them with information about our seminary."

Everyone will agree that this program, if followed through and kept up for a number of years, will yield a

very good harvest of vocations. And, since we are all looking for some method to follow od imitate, Capize here gives us the answer.

Among the Religious Orders, the Oblate Fathers have the so-called *workshop* in which they invite boys to live in their seminary for a week and let them go through the full seminary routine. Last summer, it brought them three boys. The Benedictines have something similar. If a boy expresses the desire to enter, they let him see the life inside, but do not formally accept him until he decides to remain after the period of trial, usually a week. The Don Bosco Fathers encourage vocations among their own students. The method of the Jesuits is of course an open secret, the one used by St. Ignatius on St. Francis Xavier.

Up to this point we have discussed two things: 1. The actual condition of vocations in the Philippines, 2. What is being done for vocations. Allow me now to outline my suggestions with regard to the work of recruiting boys for the seminary. What I am going to propose are, in a way, conclusions from the survey. As I mentioned in the beginning, a practical program for recruiting boys for the seminary must be adapted to the conditions of the country as they actually are, not as we would want them to be. And foremost of these conditions in the Philippines is the lack of parochial schools in most of our parishes.

I shall divide my suggestions into two parts: The *Long Range Plan;* or planting the seed and watering it, and the *Recruiting Plan,* or harvesting the vocations.

The Long Range Plan

The Long Range Plan consists in going after the honor students (from the fourth grade through fourth high), getting them to serve Mass, and making friends with their parents.

Where there is a Catholic Elementary School, there should be no difficulty in getting the Altar Boys organized. Where there is no Catholic Elementary School,—and this is the case in most places,—the boys must come from the Public Schools.

What contact has the priest with the Public Schools? First, directly, through the religious instruction, done either personally or through his catechists. Secondly, privately, by personally befriending the principal and the teachers. They are decent people. Some of them are parents of seminarians! Thirdly, indirectly, through the parents of the boys.

I suggest the following procedure: When the parish priest goes to the public school, he should go first and greet the principal, and, if the latter is not busy, to exchange compliments.

The parish priest or his assistant should handle the sixth graders personally. But even if catechists are employed, the priest should visit the fourth and fifth graders at least once a semester, and the sixth graders as often as possible.

After the first grading period, the priest should request the teachers of the fourth, fifth, and sixth grades for a list of the brightest boys. He will usually know all the families of those boys. If not he should find out the parents of each boy and where they live.

The parish priest must make it a point to visit those families in order to gain the confidence of the boy, and make friends with the parents. Bright boys are not difficult to befriend, and the parents of bright boys are usually understanding people too. And, what is still more important, the boys who stand out in class for their intelligence are usually those who have not been spoiled. Therefore, perhaps on this first visit the parish priest will already be able to enlist the boy for his Altar Boys Club.

This visit may not be absolutely necessary if the priest has a chance to meet the parents of the boy after Mass, or on other occasions. The main thing is that he befriend the parents and get their cooperation in getting their boy join his Altar Boys Club.

The details of the organization plan of the Altar Boys Club, the setup of officers, meeting, and activities will vary with each town. But the main aim of the Altar Boys Club is to get the boys to like to serve Mass. The parish priest must devise the most suitable arrangements to fit in with his other work. He should let his assistant handle the details, if he has one.

But in order to insure the success of the organization, the following points will be good to remember:

1. Serving Mass must be made attractive: clean vestments for the servers; thorough training in the answers and actions; a record of the regularity and punctuality of the boys during their turn for serving; rewards and promotions for the most punctual and most regular servers.

2. Members of the club must be given some marks of distinction one way or another. A privileged place in the sanctuary, monthly Communion day, one Missa Recitata day monthly or weekly, gala vestments on great feasts, special recreation facilities in or around the convento, accompanying Father to the barrio fiestas, excursions at least twice a year.

In large parishes where the pastor is very busy, and where the work with the altar boys is handled by an assistant, the parish priest must still show his interest in one way or another; for example, by praising the boys once in a while, or by giving them some gifts or rewards for their faithfulness. This need not take much time, but it can mean a lot for the boys.

Furthermore, in case the expenses for the vestments of the altar boys cannot be shouldered by the parish funds, some pious donas should be approached to sponsor them. The design for such vestments should be attractive for the servers.

In Catholic high schools, the *Long Range Plan* can be implemented in the following way:

First, The Director of the school should call each boy in his school for a personal interview, some time in August or September. For this interview, the director must arm himself with the report card of each boy, the list of boys in the honor roll, and with as much information as he can get about each boy. When the start of this personal interview is announced he will notice how eagerly the boys wait for their turn. This personal interview can be a powerful instrument for the director to wield his influence on each boy. But above all, it will be a very effective means

of unearthing the precious jewels of vocations among his boys.

With the report card of the boy in his hands, he will know when to encourage a boy for the priesthood and when to advise him to forget about it. He will take careful note of those vocation is promising, and give the necessary guidance. If the boys agree to it he will let those who expressed a desire to become a priest know each other's name. But their names should not be told to any other boys. In a Catholic high school for boys, the director will be surprised how many boys are actually thinking of becoming a priest, but have never revealed it to anyone.

Second, the parish priest should get these boys to serve Mass. But there will be this difference: in the high school, some other boys must be included in the Altar Boys Club, so that those who desire to become priests will not be marked out as such by the other boys. The director must also begin to cultivate the acquaintance of the parents of these boys.

If the parish priest, and respectively the director of the High School have followed the *Long Range Plan* when the Vocation Director comes around, he can just say: "Here are my boys, take your pick!"

Even if the parish priest and the director of the school have done nothing else but kept the boys near to Jesus in the altar, they will have predisposed the boys to accept the grace of vocation when Jesus chooses to whisper to them. Thus when the Vocation Director comes, the boys will be ready to answer the question: "Who among you would like to become a priest?"

The Recruitment Plan

Then all that the Vocation Director will have to do is to make the following step which we shall call the *Recruitment Plan.*

1. Inquire after the boys who have expressed the desire to become priests.

2. Visit the family of each boy, talk to the boy alone and make sure of his sincerity; then talk to the parents.

3. If everything seems all right, fill out the application papers with them, or show them how, and make an appointment for a second visit.

4. On this second visit, many more doubts will have arisen. These are easily dispelled, and the papers are then completed. The Father should take with him whatever papers have been finished and the rest of the papers can be sent to the Rector later.

In the course of the Vocation Director's yearly visit, he should go to the homes of as many of the fourth and fifth grade Altar Boys as he can. These will be looking forward to meeting him again the following year. When they finish the sixth grade they should be ready to make their decision.

Thus we see that the Vocation Director can only gather the harvest. The parish priest and school director must do the sowing and the watering of the seed of vocation.

In this plan for getting vocations there is hardly any need of literature and propaganda material. They may be used, but I doubt whether they are of any practical value to the boy unless they are followed up with some kind of personal talk with a priest. The real vocation comes not by propaganda but by spiritual preparation by a pre-conditioning of the mind and soul to like the life of a priest.

This conditioning can be done in the *home* through the parents and the whole family spirit, or in *church* through contact which the priest and with Jesus in the sanctuary, or through those religious activities that bring souls nearer to Jesus. And these factors will be more than enough to re-condition even public school pupils so as to make them fit for the priestly vocation.

Since even from the Catholic schools, we choose only a few for the seminary, then *a fortiori* we can accept only the very select few among all the public school pupils. If the boys of Catholic schools need to be brought near to Jesus if we want them to be disposed for the call of Christ, so much the more must this re-conditioning be provided for our public school boys.

The way to accomplish this re-conditioning is through contact with the priest, who in turn brings them into contact with Jesus in the sanctuary. To do this even with public school boys should not be very difficult because priests, teachers, and parents are usually on friendly terms.

Towards the end of every school year, we sometimes hear of convocations, in which so-called vocation talks are given to the whole graduating class, or even to the whole school. I consider such talks as only gathering in the harvest, or better, gleaning the fields for some stray vocation. The real vocations, by that time, have already been gathered in. They have already made their decision, have applied and been accepted in some seminary. Such talks can only collect and pick up what had been sown, but they will never be of much value in the real formation of future vocations.

Few are called and fewer still are chosen. Those few concerned should be interviewed in private. A large crowd has only a depressing effect on one who has a vocation because the reaction of the multitude is usually to crack jokes and throw jibes at those who are known to have some inclinations towards the priesthood.

There is some truth in the saying that in the Philippines we have a vicious circle. We have few priests because we have few Catholic schools. We have few Catholic Schools because because we have few priests. The Sisters are in the same predicament. But I know where the vicious circle can be broken. There was a time when there were only twelve priests in the whole world, and there were no Catholic schools. And look how many priests we have now! According to the 1958 National Catholic Almanac, there are 398,411 priests in the whole world today. That is why I believe that the key to our vocation problem is the priests themselves. Wherever there is a priest, there vocations should eventually spring up. But of course, unless we sow, we shall not reap.

The late Father Henry Buerschen, S.V.D., always approached the problem with an appeal for more and more prayer for vocations: "Pray ye the Lord of the harvest to send laborers to His harvest." It is true that a vocation is a grace of God, and therefore it must be obtained by humble prayer. But Our Lord also emphasized digging and sowing. Therefore, together with prayer, the positive sowing of the seed of vocations must be done, *for unless we sow the seed* of vocations and water it tenderly, we shall wait in vain for the vocations to come.

Father Gavan Duffy's Training Center for catechists in Tindivanam, India, is the most famous school in all Asia —

TINDIVANAM CATECHIST TRAINING CENTER

— By Rev. Edmond Becker —

TINDIVANAM has trained, so far, nearly 2,000 teachers and among these are 998 Catholic teachers and catechists. This year we pass the one thousand mark in Catholic teachers and Catechists.

One Thousand Catechists our teachers may well be called Catechists because they do catechist's work-teaching in hundreds of parishes and substations, indeed a monument in the history of the Catholic Church in India for the past half century. The architect of this monument is well known; the Rev. Thomas Gavan Duffy. Having to speak today about this Tindivanam Training Center I would like to give a very brief historical outline, followed by a short sketch of the human formation given in Tindi and then a more detailed account of the Catechetical formation.

Brief History

Tindi (as the Tindivanam Training Center is commonly called) is the outcome of a long felt need of having well trained helpers to teach Catechism well. In quest of this goal we must mention the names of Fathers Drouin, Mette, and Gaston, whom the older generations know well. Father Gavan Duffy, feeling the need for catechists as well as they, took over their work in 1921. He rationalized the methods, put everything on a big scale and set the project in motion with his very special enthusiasm and indomitable energy.

The training center progressed successively from lower grade (1921), to higher grade (1925) to secondary grade (1947) and lately to Senior Basic. The enrollment gradually increased to 880. Initially the school was intended to train fulltime catechists but it was found too difficult financially to support a large number of catechists; hence the center now trains chiefly teachers, but teachers with the outlook of a catechist. They are trained, first of all, to teach catechism, and then in addition to their professional training they are instructed in the other duties of a catechist such as visiting villages, leading the prayers, informing the priest about baptisms, marriages, deaths, preparing the sick for extreme unction etc.

At present, there are in the Archdiocese of Pondicherry thirty full time catechists and 530 teacher-catechists. If we compade the number of priests actually working in the villages fifty-six, and the number of catechists, 560 we find that on an average, each priest has ten helpers. No doubt, the work begun in 1921 by Gavan Duffy has been at least partly fulfilled. Fingers are not skillful from the start; we have to train them. The more

skillful they are the better work they do. The same is true of our Catechists: we have to train them.

Personal Formation

This brings us to a consideration of the two types of formation stressed at Tindivanam, personal formation and catechetical formation. Personal formation is built on nature. Father Duffy has always tried to exploit all the resources of a reasonable nature, tilling the natural ground to make it ready for the supernatural seed.

That is why Scouting appealed to Father Duffy. He launched scouting-rather a revised edition of scouting with less naturalism-and made great efforts to introduce it everywhere. The South Indian Catholic Scout Federation was only a temporary success and it has been given up as a system in Tindi itself. The spirit, however remains, encouraging in each boy a sense of trustworthiness and responsibility, the habits of activity and cleanliness, and an ever ready generosity.

To build up a sense of *trustworthiness and responsibility* Father Duffy entrusted the administration of the center to the boys themselves-a great novelty at that time. The object of assigning various administrative duties to the boys was to develop their sense of responsibility and to see if they could be trusted with duties for the common good. Disobedience to the "Aluvelkaren" (one in charge) in all the exercise of his functions regarded as a serious offence. The Staff was careful to note on a card any such offense brought to their attention.

Regarding activity, Rev. Gavan Duffy, himself, always set the pace. His attitude toward work is summed up very well in the following formula:

There are difficulties ... Get over them
There are objections ... Get over them
There are people ... ... Get behind them
AND PUSH

Long before they had reached Basic, he asked the boys to do everything. They also had to report back to him as in the army. To do things to a standard of perfection was his *leitmotif* and it is still ringing in the ears of the teachers who served under him and echoing among the walls of Tindi.

Cleanliness illustrates more than any other virtue the necessity of an underlying natural cleanliness on which only moral cleanliness will adhere. Painting a ship, they first put on a layer of lead oxide, to which the layer of paint can stick. So, too, without a deep layer of natural cleanliness, moral cleanliness will not stick. That is why we insist so much on this point in Tindi.

It is certainly demanding a great deal from boys coming straight from the villages, with no sense of cleanliness, to keep the house spotlessly clean, to be scrupulous about their personal cleanliness (our boys bathe twice a day) to keep their clothing tidy (you will find no button missing and you will find nobody wearing dirty clothes). It is demanding a great deal but it certainly pays dividends both from a natural and a supernatural: point of view.

In the matter of generosity the saying. "Demand more and you will get more" may seem paradoxical, but not with youth, especially if generosity is anchored in the Eucharist. We need not look for saints when we have the

Blessed Sacrament as the highest example of generosity. That's why Father Duffy introduced the Eucharist even into scouting, "The merry vanguard of the Blessed Sacrament" he called the scouts. Since the Mass is the center of Tindi's training, the boys cannot help but be generous when they go to Mass every day, and receive Our Lord so often.

These are the main points of the personal formation given to our Catechist trainees: trustworthiness, activity, cleanliness and generosity. They are a strong bulwark to the Catechetical formation which they receive at the same time.

Catechetical Formation

The ideal formation takes place in the home. The father and mother guiding the child every moment of the day through word, sign and example. The super-ideal is of course, that of the home of Nazareth. Home formation then is the best even for Catechism; the best lesson being given by the piety of both parents, by a touching word from the mother, by a reproachful frown for a bad deed and a complimentary look for a good one.

This is the ideal which we see realized in the life of so many saints: St. Theresa, St. Pius X, St. John Bosco. But this ideal can be fulfilled only rarely, since many parents are not up to the mark. Yet we must keep this ideal in mind for the catechetical training we give in our schools. It should never be a matter of a few hours a week. As in the home, it is a matter of every moment, for as Father Duffy wrote: "Everything helps. Study, sport, exhortation and religious practices all these are tools with which you mould your children to the form of Christ."

It is therefore a question of *living* with the boys and not first a question of instructing them for a few hours Catechism is not a subject like Geography or English, it is Life. It is easy to give an instruction for one hour and then retire to your room. But deeper education demands more: Living with the boys; influencing them at every moment of the day. Father Duffy understood this well and he always wanted the Fathers in charge of the Training Center to be with the boys as much as possible. "Faith is contagious" he wrote. So there must be contacts to give our faith an opportunity to spread. Faith is contagious, and so too our optimism, our joy, and our justice which are all manifestations of our faith.

Speaking further about this direct influence on the boys, Father Duffy rightly notes: "Eyes follow you more greedily than ears. What you say doubtlessly has educational value. But what you are and even that better thing that you try to be is far more likely to carry your children with it. You are trying to wake up faith in your children's hearts. Well, let them see your own faith in action, or they will not believe that it is real."

To be with the boys gives them a chance to know *you*, as we have seen just now. At the same time it gives you a chance to know *them* and both are equally important. Chesterton writes: "What must you do first in order to teach John Latin? I must know Latin. No. You must first know John." *A fortiori* this is true for Catechism: You must first know John and Peter and James. . .

Again, Father Duffy advises: "It is not enough to know the children in bulk. You must make a study of each one. You must get inside him so as to have a clear idea of his reactions. In India this is a practical impossibility since children are unnaturally reticent, but we must beware of giving up too soon; there is always something more that we can do towards informing ourselves of what is going on inside the little souls entrusted to our care."

I would say that it is not a "practical impossibility" if we follow Father Duffy's own method of being with the boys. Of course in your presence in the chapel and in the study hall they will look like saints. But during free time, chiefly during work and games they come out of their shell, provided you do not stand there as a scarecrow with a magnifying glass in hand. Playing with them, working with them you get to know the courageous and the coward, the persevering and the giving up, the generous and the mean.

Formal Instruction and Devotions

Besides the catechetical formation or education there is *Instruction* of course. In Tindi, Catechism instruction is given for three quarters of an hour every day. A boy who completes the whole course of eight or nine years thus gets a total of 1,000 to 1,200 hours of formal instruction that embraces:

— One year's revision of the elementary school syllabus

— One year study of the Old Testament with a short review of catechism

— One year study of the New Testament with a short review of catechism

— Three years of catechism (each year one division of the creed, the Sacraments, and the commandments) with a study of the history of the Church (divided into three parts).

These six years correspond to the six years of secondary school, and then follows two years of training school. During these two years catechism is studied according to the special third Syllabus of Father Duffy. This is a review of catechism from a teaching point of view. Model classes and teaching practice are held regularly. Teaching in the villages is also done from time to time.

But that is not all. Instruction is not limited to the daily class for, according to the mind of Gavan Duffy, we try to make use of the everything to teach. Instead of morning prayers we have a ten minutes morning meditation given by a Father or sometimes even by boys. Mass is attended in a different way each day of the week, prayers, dialogue, songs, silence-which is better than always using the same formula which is no formula at all.

For the Rosary the mysteries of the Rosary are recited or sung, or a corresponding passage from the Bible is read. Prayers before and after meals are said or sung. For night prayers there are different formulas and once a week we have compline in Tamil.

These changes have a double advantage. They kill monotony and teach more doctrine, and more liturgy. Father Duffy has written very strongly against monotony and formulism: "Never let a prayer be used that is not perfectly understood.

Formulism, the damnable Parrot System which still has such a hold on the South Indian Church, is the direct progeny of the Hindu faith in mantrams. It is a crime to teach small children the "seven prayers" without training them to mean every word as they say it, and God grant that a new wording of the vernacular will soon be given us:"

The new wording has come, but in how many places are the same prayers said endlessly without any effort to interrupt the monotony. There are endless rosaries during Mass. I even know a place where the Superior, when he does not know what to do with the boys, makes them say the rosary. The good man thinks this sanctifies them and sanctifies himself.

Introduction of Visual Aids

Another way of teaching catechism outside of catechism class is through pictures, film projections, shadow-pictures etc., in a word, through visual education. Visual education is emphasized a great deal today and rightly so. It is used more and more for class subjects, but perhaps not enough for catechism. In Tindi each week we put a different set of pictures on the verandah in front of the study hall. Boys passing there a hundred times invariably look at them. Pictures not only tell about the life of Christ and catechism doctrine but give other information, too, both secular and religious, i.e. Assisi, Eucharistic Congresses, Lourdes, Rome etc.

We have one slide show each week. Fortunately, we have enough stock for a different program each sunday for three years. A boy usually explains the films after practising with a Father. He may question others, or, others may put questions to him.

Still more lively than slides shows are the occasional shadow-picture shows. One teacher gives a summary of the lesson for the week and illustrates it with shadow pictures composed of living figures behind a screen. Opposite him another teacher or a boy offers an objection. The Father, who is present, must often intervene to avoid a heresy or to end a controversy. In any event it is a lively and profitable period.

To test the knowledge acquired by these different means: pictures, films etc., and to make the boys more attentive we have a weekly test. We ask ten to twenty questions to which the boys have to write a single word answer, or often a yes or no. Invariably we ask one or two questions about the Epistle or the Gospel of the Sunday. We add other questions that are not anticipated and which indicate the sense of observation, the memory, or the intelligence of the boy.

Test papers are corrected by the monitors and the marks are listed on a special bulletin board. The competitions last a whole term and, then the winners are given prizes. Since the competition is also carried on between houses as well we often see monitors coaching the boys in their house, so that they may get better marks.

The Study of Holy Scripture

To the shame of the priests who educated me I must say that I never opened a Bible until I entered the Major Seminary. I did not even own one. In Tindi, in addition to the two

years of Bible study in II and III Form our boys have a weekly Bible class conducted as a study circle read their New Testament privately for five to ten minutes each evening. Usually a Father is on hand to answer the questions which they might wish to ask privately.

The Bible is used intensively in the catechism class. Each boy has his own copy of the New Testament and brings it to class. The class is divided into groups and each group is assigned to study a different section: St. Mathew, Mark, Luke, John; the Acts; and the Epistles. Each group divides the work among themselves and, looks up the references to the question which we discuss in class. The references then are examined together in class, and the main references are written in the personal catechism notebook. For the catechism examination a certain number of questions referring to the new Testament are always given. During the exam the boys consult their New Testaments with which they have become familiar and answer as well as they can. In a recent exam, for instance, the following questions were asked:

1. Jesus prayed for the unity of the Church: Find this passage.
2. Show how the text of Saint Paul about one body applies to the Communion of Saints.
3. What are the titles given to the Holy Ghost in the Gospel of St. John.
4. Cite two texts of St. John concerning the resurrection of the dead.
5. From the Gospels give seven examples of a good death; three of a bad death.

Our boys like this Bible study and have taken to it with much enthusiasm that we ourselves are very often taken aback. With their prodigious memory they speak about St. Mathew 28-29, or St. John 15-7: they know both the text and the reference.

Bible study and especially the habit of reading the Bible are most valuable assets because they have a lasting effect. If a boy forms the habit of reading the Bible daily he will always be improving his catechetical knowledge.

Bible reading, quizzes, pictures, film slides, prayers and songs are concentric. Together with the catechism class they concentrate the minds of the boys on the doctrine being taught.

To repeat Father Duffy's motto: "Everything helps. Study and sport and exhortation and religious practices. All these are tools with which you mold your children to the form of Christ."

This after all is the aim and ideal of teaching catechism: *Moulding the children to the form of Christ.*

And do you, Venerable Brethren and Beloved Sons, fervently resolve to educate them (catechists) with all solicitude, in order that they may learn well the Christian doctrine, and that, in teaching it, they may be able to adapt themselves to the character and intelligence of their catechism classes, in which work their success will be in exact proportion to the intimate knowledge they have of the mentality of the natives.

— Pope Pius XI; RERUM ECCLESIAE

The new Roman directives for Low Mass give impetus to an active participation of the faithful in the Holy Sacrifice —

ACTIVE PARTICIPATION IN LOW MASS

— By Rev. Johannes Hofinger —

IN the last ten years most of the Bishops of countries with a flourishing liturgical life have published special "Directories" in order to promote the active participation of the faithful in the Holy Mysteries and to secure a dignified and uniform performance of the liturgical services.

Since the manner of participation in the sung Mass has always been defined to a great extent by the general rubrics, these directories are concerned primarily with the correct manner of participation in low Mass. The famous example of this kind is the directory of Cardinal Lercaro for his Archdiocese of Bologna: *A Messa, figliolo! Direttorio Liturgico per la partecipazione attiva dei fedeli alla santa Messa letta.* The distinguished directory of the French episcopate deals with the pastoral aspect and use of the Holy Sacrifice in all its forms: *Directoire pour la Pastorale de la Messe* (1956). Among other excellent features, it establishes the connection between liturgy and catechesis.

In many countries however, there is still little hope for the publication of similar directories in the near future. Active participation of the faithful in liturgy and most particularly in Low Mass is too often considered as something which may be tolerated if the pastor likes it, but is not to be especially fostered and regulated. This is quite often the case in the missions. We are therefore indebted to the Congregation of Rites for the instruction "On Sacred Music and Liturgy" of last September 3rd, which will help very much to promote active participation of the faithful in liturgy throughout the whole world.

Purpose and Content

The Roman document has as its primary goal to give the necessary practical directions so that the great encyclicals *Musicae sacrae disciplina*, 1955, and *Mediator Dei*, 1947, may find not only some passive admiration, as has been often the case until now, but also genuine realization in the daily life of all parishes and mission stations. In accordance with this particular aim the Instruction is more concerned with the actual performance of the Liturgy than with the principles which were already beautifully exposed by the Holy Father himself. But the connection between these principles and the practical regulations, is often explicitly noted, or at least sufficiently indicated. The long document with its 118 paragraphs covers the whole field of liturgical activity, as far as sacred music and activity of the faithful is concerned. The extraordinary riches of the Instruction makes it impossible to

present here all its directives in detail. Rather should we should like then to confine ourselves to this very practical question: What does the instruction teach concerning the active participation of the faithful in Low Mass.

Participation of the Faithful Required

The most fundamental and most important directive of the Instruction, is to be found in the very fact that active participation of the faithful is not only allowed, and carefully regulated, but also strongly recommended and favored.

It is quite significant that the Instruction, before dealing with the question of active participation makes the fuundamental statement: "The Holy Sacrifice of the Mass is an act of public worship which is rendered to God in the name of Christ and the Church, wherever and however it may be celebrated. Therefore, the term "private" Mass should be avoided" (n. 3).

While this statement, does not mean that Mass can not be celebrated without an assisting congregation, it does substantiate the attitude of those who favor a well arranged active part of the faithful in the Holy Mysteries. If the Mass is by its nature not the private action of the celebrant, but the action of the Church as the Mystical Body of Christ which concerns the whole Christian community, then it goes without saying that the community, if present, should manifest its concern with its highest act of corporative worship. It is merely a corollary of this basic statement when at the beginning of the section on active participation the instruction emphasizes the leading principle: "The Mass requires (postulat) by its nature that all (faithful) who asssist participate in their peculiar way" (n. 22).

In order to avoid any possible misunderstanding, the Instruction (n. 22a), quoting "Mediator Dei," first stresses that this participation of the faithful must be, above all, an interior one by which the faithful "may be united as closely as possible with the High Priest . . . and together with him and through Him make their oblation, and in union with Him let them offer up themselves." (Mediator Dei, A.A.S. 39, 552.)

But the basic postulate of interior participation is immediately followed by the explicit recommendation of the exterior which should go together with the interior: "Yet the participation becomes more complete (plenior evadit), if to the interior participation the exterior is added, by fitting posture of the body (corporis positione), ritual gestures, and most especially by answers, prayers, and songs" (22, b).

After giving directions for participation in High Mass and Sung Mass, the Instruction deals in a special section on participation in Low Mass. It is significant that here, too, before particular directives are given, the leading principle is emphasized again: "Heedfully one has to take care that also at Low Mass the faithful are not present as mere foreign and mute spectators, but that they participate in a way that fits so great a mystery and which bears very abundant fruits" (28).

The correct participation in Low Mass, therefore, requires effort on the part of the pastors ("Sedulo curandum est"); we should not think that

the faithful will find their way by themselves; nor should we be satisfied with any fruit whatever, but strive for a very abundant one in the souls of the faithful.

The instruction shows quite plainly that different ways of participation are open to the faithful. By the explicit enumeration of the various possiblities it evidently intends to express the pastoral value and need of variety. Although it finally recommends in a special manner the strictly liturgical participation (*directe liturgica*), according to the context this recommendation certainly does not mean that all other forms of participation should be banned. Indeed, rather than adopt that form which is the most dignified and liturgically developed in itself, (a solemn High Mass every day), the pastor should settle for the form that best fits his present pastoral situation. Even the very "best" maner of participation will after a relatively short time, become mechanical if it is always performed in the same way without the necessary variety. There is no reason at all to despise or to ban the more simple forms of assisting at Mass. If used well they can help very much to deepen the participation in the more developed forms.

'Non-liturgical' Participation

Three types of participation are clearly distinguished. The first and second are, according to the terminology used and established by the Roman document, not yet "liturgical," but nevertheless good and useful, (nn. 1, 12) The *first* consists in the participation by which the faithful, each in his own way, silently participates in the Holy Sacrifice (n. 29). These individuals are encouraged ("potissimum *laude digni sunt*" is the significant expression in Latin) to use a Missal and with its help to follow the holy action of the priest.

Two restrictions are made which may be of special importance in the missions. First, the Missal should be adapted to the intellectual level of the congregation. We should not think that the complete Missal is the ideal solution for everybody. We must encourage the faithful to procure editions of the Missal which suits their understanding and show them how to use it well without being lost in the labyrinth of the rubrics. They should not think that a perfect participation in Mass with the aid of the Missal requires a hopeless running-match with the celebrant. The Instruction explicitly stresses that for people without the nesessary formation, other more simple forms of participation are in fact more adaptable, ("aptior").

Great liberty, therefore, has been provided for private participation in Low Mass. But none should overlook the second important restriction, namely, that the meditations and prayers each may use in accordance with his own devotion should, by their nature, correspond to the sacred rites of the Mass. This comment is taken from *Mediator Dei* where we find the expression: *natura tamen sua cum iisdem (i.e. sacris ritibus) congruunt.*

The *second* form of "non-liturgical" participation takes place "when the faithful participate in the eucharistic Sacrifice *by prayers and songs in common*" (n. 30). It is evident that in this form of assisting at Mass the character of Mass as an act of public worship stressed so much by the

Roman Instruction (n. 2.)-shines forth more impressively than by participation in complete silence. Through prayers and songs in common we also reach the whole congregation much easier and more efficiently. Of very great practical importance is the only condition which is explicitly mentioned by the Roman regulation for this form of participation: "Prayers and songs must correspond closely (*apprime*) to the particular parts of the Mass *(singulis Missae partibus)*." Whereas for the private participation of the faithful only a more general coordination of the prayers with the Mass is required, for the participation in common a close coordination of the individual prayers and songs with the respective parts of the Mass is inculcated as the condition for this second form of participation.

We do not see how, after this explicit Roman comment, recitation of the rosary in common during Mass could be still recommended. If someone should object that such a recitation was explictly recommended, seventy years ago, by Pope Leo XIII, the most natural answer should be that such a recommendation given long before the start of the liturgical revival has been superseded by an even better one. The postulate of close coordination with the respective parts of the Mass is, of special importance with regard to songs which the faithful may sing during Mass. We urgently need, in most of the missions, more sets of "Mass" songs. Let us faithfully follow the clear direction given in the last Roman document, and it will help us to achieve a much better participation of the faithful in Mass.

'Liturgical' Participation

Although the forms already mentioned are good, an even more direct manner of participation (*"plenior modus participationi*) in the liturgical function of the priest takes place "when the faithful in a (strictly) liturgical way answer the celebrant by reciting in the manner of a dialogue with him ("quasi dialogando") the parts which are due to them." (n. 31)

It is the evident intention of the authors of the Instruction to recommend this most perfect form of participation in Low Mass and to regulate it carefully according to varying circumstances. We should, therefore, no longer find pastors or missioners wondering whether the Church really encourages such strictly liturgical participation.

The undeniable encouragement of the Roman regulation in no way prescribes it, nor does it say that this "fuller" participation is always the very best way of participation in Low Mass. But it would be certainly wrong to consider a dialogue Mass as an exceptional form which may, at times, be "permitted" to the faithful. The mere fact that the celebrant feels somewhat disturbed in his private devotion is certainly not a sufficient reason to prohibit the congregation from joining with him in the holy function and to give their answers which are "due to them," as the priestly parts of the holy function are to him.

It would also be wrong to consider such liturgical participation, as a gracious help and concession for beginners in the spiritual life, who are not yet able to follow the holy mysteries with deep contemplation. More

than once we have met Superiors of religious communities who were against liturgical participation of the community in the Mass, "since religious should be able to follow the action of the priest by mental prayer, which would be rather disturbed than helped by the answers in common. It was sometimes rather difficult to convince them that their view of liturgical life was inadequate. The Instruction of September 3rd certainly disavows their fundamental attitude.

Four Degrees of Participation

In order to promote and to achieve a liturgical participation which suits the pastoral possibilities and needs of quite various congregations, the Instruction distinguishes four degrees of liturgical participation (n. 31 a-d). The *first*, and most simple, requires from the faithful nothing more than short and easy answers given to the celebrant, such as "Amen" and "Et cum Spiritu tuo" throughout the Mass; as well as "Deo Gratias," "Gloria tibi, Domine," "Laus tibi, Christe," "Habemus ad Dominum," "Dignum et justum est," "Sed libera nos a malo."

The *second* degree adds to the first the rest of responses given by the server during Mass, i.e. the responses in the Psalm "Judica," the "Confiteor," the "Kyrie," and the "Suscipiat," and in case the faithful receive communion a second "Confiteor" before their communion.

The *third* degree includes the "Gloria," "Credo," "Sanctus-Benedictus," and "Agnus Dei."

The *fourth* degree, adds from the Proper of the Mass the Introit, Gradual, Offertory, and Communion. In this connection it is explicitly stated that the whole "Pater Noster" may be recited by the congregation together with the Priest, since this was the ancient and most fitting communion prayer. But it must be recited in Latin (n. 32).

The distinction of various degrees in the liturgical participation of the faithful seems to be of very great pastoral importance. Since participation in Low Mass, is for the majority of the faithful the most frequent by far variety is needed in a most special way. Furthermore the distinction of various degrees enables even communities with a very minimum of liturgical training, to achieve at least some strictly liturgical participation in the holy sacrifice, and does not confine them to some "pia exercitia" during Mass. It can be taken for granted that one of the main reasons for the authors of the Instruction to emphasize the various possibilities, was the obvious tendency to allow some elementary participation for all the faithful, even in the most primitive circumstances. Thus, we in the missions, feel encouraged by the Instruction, since through it one can provide a balanced and well graded program even in small outposts. Although the new regulation does not prescribe liturgical participation of the faithful, the ideal is that in every Mass of a given community, the congregation shows at least by a minimum of liturgical participation, that this holy sacrifice is in a most special sense the sacrifice of this very community.

Finally, distinction of degrees encourages pastors and faithful to start with a minimum and to strive gradually for a more enlarged and intensified participation. We should not be satisfied with the minimum where more

developed forms can be easily introduced and fittingly accomplished. On the other hand, the instruction explicitly warns against an inopportune enforcement of rather difficult forms which exceed the possibilities of a given community. In connection with the fourth degree, the Instruction states: "This last degree can be used fittingly only by selected and well trained communities" n. 31 d).

The 'Commentator'

In small communities with an untrained congregation, as we find so often in mission outposts, it is not easy to carry out an orderly and dignified participation of the faithful. In such cases a well trained leader (the Instruction calls him "commentator") will be an invaluable help. In the mission outposts this commentator would be the catechist who accompanies the missioner. Since he lives with the missioner and follows him from station to station, then the missioner can train him easily and fully for his important liturgical role, if this has not yet been done in the training school. The Instruction of September 3rd is, as far as we know, the first pontifical document which recommends the use of a commentator, and regulates with accuracy his liturgical function. A rather long passage of the Instruction deals with this point (n. 96, a-f).

The most noble task of the commentator is to read aloud to the congregation the Epistle and the Gospel when the celebrant recites them in Latin. He must also guide the community in participating in the holy sacrifice. The Instruction explicitly mentions "explanations and admonitions" ("*explicationes et monitiones*") which are supposed to be given by the commentator. It goes without saying that here an important catechetical function is involved. This is most particularly true with regard to communities of faithful who need some help to understand the sublime mysteries in which they take part.

This does not mean that the commentator will be allowed to give any catechetical exposition during Mass. The Instruction enjoins that all explanations and admonitions be prepared in writing, they should not be many, but substantial and given at the right moment and in a moderate voice. They should never distract from the prayers of the celebrant which are supposed to be followed by the community. "In a word, they have to be given in such a way that they foster, and not hinder, the piety of the faithful" (n. 96, c.). The holy action of the celebrant should not be retarded nor interrupted (n. 96 f).

In spite of these necessary restrictions, the comments of the leader, if given well, can help very much to make the faithful more conscious of what they are doing and remind them with what particular attitude of mind they should participate in the various parts of the holy mysteries. Everybody admits that congregations with little or no liturgical training need more "explanations and admonitions" than a congregation which is already thoroughly trained.

New Possibilities Opened

The role entrusted to the commentator should be considered a strictly liturgical function. This follows from the direction that a priest or, at least, a cleric should take charge of it (n.

96, b). Only where clerics are not available, laymen may take over this sacred service. But they should have special qualifications for it, derived from a good Christian life and a special training. Women are strictly excluded. In case of necessity, women may be permitted to direct non-liturgical prayers and songs in a given community (n. 96, a).

One receives the impression that we have here a new liturgical function, which is of special importance in missionary liturgy. Could it be possible that for this new important holy service, we may have functionaries who are initiated into their sacred ministry by a special liturgical act, or even by Minor Orders? Such an "ordination" of selected and well trained catechists seems to be recommended and not by strictly liturgical reasons above. It might also deepen their understanding and appreciation of their catechetical apostolate. The "lectorate" would clearly show that they are sanctified and sent forth by the Church for their apostolic work.

Language of Liturgical Participation

The instruction makes it clear that in all cases of direct liturgical participation the language used by the faithful should be Latin. "In Low Mass (too) the celebrant, his servers, and the faithful, who participate directly together with the priest in the liturgical action, i.e. who recite the parts of the Mass due to them, must all use Latin exclusively" (n. 14b). The reason for this prescription seems to be to express by the identity of the language used by both priest and congregation that they participate in one and the same holy action. By using the language of the celebrant the faithful show in a striking way that they want to do *more* than to pray in their own way during his action. They desire to share in his action.

It is important however for the missions, as the Instruction explicitly states, that former permissions given by the Holy See with regard to the use of the vernacular remain in force. We had the opportunity to report last year a significant case: some missions in India obtained generous permissions in this regard (cf *Mission Bulletin*, 1958, p. 570). There is a similar case in Africa, where the Bishops of the Congo received like permissions.

With all reverence due to the Roman Instruction, some missioners may find it difficult that the faithful should use Latin even in Low Mass when they want to participate as closely as possible in the holy sacrifice. The main difficulty of course is not that the indigenous people will not be able to memorize some Latin texts. With their splendid good will and their even better memory they will quite easily learn the necessary Latin texts which are required for direct liturgical participation in the holy Sacrifice. But does this solve our fundamental problem?

In the missions the faithful have not the same opportunities to become thoroughly acquainted with the meaning of the Mass as their brethren in countries with a traditional Christian background. The necessary books for a thorough liturgical training are lacking, and even if they were available, we could not hope to obtain the liturgical formation of the indigenous faithful just by books. We have to

achieve that, above all, by the celebration itself of the holy mysteries. They will learn and understand it fully only by doing.

In the numerous outposts where there is little time for a thorough explanation of Mass, there is an especial need for a form of participation in Mass which is fully understandable in itself and does not need any further explanation. If we let them recite Latin prayers without the necessary explanation, then we run the risk of a new kind of formalism, not to mention the danger of mechanical actions in religious practices. If we try to explain well the Latin texts, and not only once, but over and over again, then we are in danger of wasting valuable time needed for Christian doctrine instruction. Without a Low Mass fully understandable by itself, it will be extremely difficult to lead our faithful in the missions to a fine participation in sung Mass where everything has to be done in Latin: by "fine" we mean, a thoroughly religious performance, "in the spirit and truth" (Jo. 4:23.)

One may, answer that the Instruction in no way obliges anyone to participate directly in the liturgy. Those who have difficulty using Latin are allowed to participate by what is called *pia exercitia* (n. 12), i.e. by prayers and hymns which are not from the liturgical books. But this solution does not seem to achieve the aims expressed in the Roman document, which evidently intends to encourage and to promote "direct" participation of the faithful. Furthermore, in the missions we need very much, a celebration of Mass which exteriorly strikingly expresses the unity of the priest and the faithful in one body and in one action.

Solving the Difficulties

Fortunately the Instruction itself leaves practicable ways to a quite satisfactory solution. First, it explicitly admits the compatibility of simple forms of direct participation with additional vernacular prayers and hymns: "If the faithful in addition to this direct liturgical participation want to add some prayers and religious hymns, they may do so in their own language" (14, b). According to this suggestion, a form of Community Mass can be obtained, which on the one hand permits direct liturgical participation and, on the other hand, unlocks for the faithful the very meaning of Mass without much additional explanation.

Even now after the Instruction of September 3rd, a Community Mass can follow the pattern of the two excellent helps we recommended in an earlier issue of *Mission Bulletin* (February 1958, 133-135), namely Father Kellner's "Our Community Mass" and Father Walsh's Mass card "Holy Mass The Great Action of Christian Community." Several points would need some modification. During the Oration, Secret and Postcommunion of the celebrant, the commentator should not read a Latin translation of these prayers (14c). But there would be no difficulty to invite the congregation to join with the prayer of the celebrant and to mention in a simple formula the principal points of these prayers. There is no objection to a recitation of the Apostles' Creed in the vernacular during the Latin Nicean Creed of the Priest. The direction regarding

the Pater Noster we have already mentioned above.

Even after the Instruction, there is no objection against a recitation of the whole "Gloria" in the vernacular as you find in the booklets of Father Kellner and Father Walsh. It would however offend against the Instruction to let the priest intone the hymn in Latin and to continue the hymn in the vernacular.

That this interpretation expresses the mind of the legislator becomes quite evident from the commentary on the Instruction which Father Loew, C.SS.R. has just published in the December issue of "Worship." Father Loew is a vice-relator of the historical section of the Congregation of Rites and, admittedly had an important part in working out the Roman Instruction.

The same is to be said of the language of the hymns. Whenever the faithful directly participates in the liturgy by singing they are obliged to use Latin, unless they have a special pontifical indult. But for the rest, they are free to use their own language in hymns and prayers.

This was also the solution given by Father Kellner, S.J., in his article on "Singing Liturgical Texts in the Vernacular" (Mission Bulletin, November 1958, p.903). But Father Kellner, who died on September 26th, was not yet able to use the terminology of the Roman Instruction with its clear distinction between direct and indirect participation.

Further Permissions

The comment that privileges regarding a wider use of the vernacular already obtained from the Apostolic See would not be abrogated by the Instruction clearly indicates from what authority further permissions may be asked and obtained.

There can be no doubt that peculiar pastoral difficulties as we have in the missions, would fully justify such a request. Since in the last few years Rome has repeatedly given permission to use the vernacular for the people's participation in sung Mass, it is understood that such permissions will be granted even easier when there is question of participation in Low Mass.

One receives the impression that permissions of this kind can now be easily obtained from the Holy See, provided that the petition is substantiated by good pastoral reasons and proposed by the Bishops of the respective mission territories.

Many Bishops seem not to realize this attitude of the Roman authorities, and therefore they don't dare to ask. We definitely hope that the International Study Week on Mission and Liturgy (Nijmegen, September 1959) will help to clarify these problems by a thorough study of the present pastoral situation of the missions and by constructive suggestion for a timely solution.

An English translation of the Instruction of Sacred Music and Sacred Liturgy of September 3rd 1958 has been published in "Worship" November 1958, pp. 592-626. Another translation, provided by the NCWC news Service, appeared as a separate booklet of the National Catholic Welfare Conference in Washington.

The function of the "Commentator" during Mass, now approved by Rome, is important in mission countries —

THE ROLE OF THE COMMENTATOR AT MASS

— By Rev. Eugene Walsh —

AN effective program of participation in the Mass requires a leader, at least in the beginning. Ordinary people without training and without any developed sense of community are not to be expected to succeed in a community venture without constant and patient leadership. When they are sufficiently trained the leader may may be dispensed with, although he always fulfills a useful purpose.

The leader may be a priest or a layman. A priest is to be preferred simply because he has more freedom and can more readily utilize the charism of the moment. However the program does not depend so much on whether the leader is a priest or a layman, as upon the manner in which the leader appreciates and fulfills his role.

The ideal program calls for the leader and the lector to be distinct persons. The leader gives all directions and leads the singing; the lector's only function is to read the Word of God. In such an arrangement the very special character of the reading of the Word of God is enhanced. However, the ideal cannot always be achieved. Often enough only one person will be available to perform all the functions. In some cases it may also be necessary to divide the functions between a leader who cannot sing and a cantor whose chief function will be to lead the singing.

The leader's function is to bring the people into the very closest union with the action of the Mass. He achieves this objective by guiding the people in their responses, prayers and songs.

Technique of the Leader

The leader fulfills his role best when he guides and directs from the sidelines, calling as little attention to himself as possible. He must always refer the attention to the celebrant.

For this kind of guidance it is particularly helpful to use short phrases. The directions, invitations, and commentaries of the leader are always as brief as possible. They are precise and to the point. At no time is the leader's role that of a commentator *as such*. He is not explaining things as they go on; he is always helping the people to become involved in the action of Mass by prayerful invitation.

A leader may make introduction or invitations at the following important points during Mass:

1. Preparation before Mass and introduction of the Entrance Hymn.
2. Invitation to the Kyrie and Gloria.
3. Introduction to the Collect.
4. Introduction to the Epistle.
5. Invitation to the Gradual Response.

6. Introduction to the Gospel.
7. Invitation to the Creed.
8. Invitation to the Offertory Hymn.
9. Introduction to the Canon (the Eucharistic Prayer) between the "Amen" of the Secret Prayer and the dialogue of the Preface.
10. Invitation to the commemoration (if desired).
11. Invitation to the final "Amen" of the Canon.
12. Introduction to the Communion part of the Mass between the "Amen" of the Canon and the beginning of the "Pater".
13. Invitation to come to Communion and to sing the Communion Song.
14. Introduction to the Postcommunion.
15. Invitation to the Thanksgiving Hymn.

The following leader's commentary has been used successfully. It is the result of careful and thoughful testing in real situations. It is designed particularly for lay leaders, who should always use an exact text which has been determined beforehand. This commentary may be used just as it is. Any priest, of course, is free to vary it according to his own judgement. He will improvise as he sees fit and will not neglect the charism of the moment. He may see fit to omit some of the above invitations, especially to an experienced congregation.

In cases where different practices are acceptable, we indicate the one which has served best in actual situations. In such instances the priest will make his own choice for his own good reasons. This sample copy is for low Mass. Variations for the High Mass are noted in each instance.

Before Mass

The leader may say the following or something in a similar vein before Mass: "We invite everyone who is here today to join with us in taking part in Holy Mass. By Baptism and Confirmation we have been given the obligation and the privilege of joining with Christ, with the Church, with our priest, and with another in offering to the Father, Christ's most holy sacrifice for the worship of God and the redeeming of the world. We are a community; we are the people of God, the family of Christ. As a community we share with one another by speaking and singing together the traditional people's part of the Mass We generously give of ourselves so that the efforts that each makes to join in with a strong and loud voice helps the other to a finer and more wonderful act of worship. You have your Mass Books. If you will take them up, please, and turn to page-you will find, etc.".

The leader then begins the practical business of telling the people what they are going to sing pages etc. He gets them to speak together in strong accents and meaningful cadences. For this he chooses one or other of the prayers that the people recite together, e.g., the Gloria. He reminds them to answer the Latin responses with enthusiasm and vigor, and always practices at least a few of these. He should have them sing a selected part of the Mass loudly and strongly, or get them to join with enthusiasm in a hymn that they will be using during the Mass. The leader must also introduce a new hymn or chant.

This short period before Mass must be used carefully and efficiently. The leader must know ahead of time exactly what he will do and just how long it will take. A little experience will help one to gauge his time accurately. The leader will learn the needs of a particular congregation only by experience in working with them, but with this experience he will know what needs emphasis on any particular Sunday. Regardless of how experienced a congregation might be, a "warm up" period before Mass is useful in bringing them to the proper level of enthusiasm. The opportunity should not be neglected.

When the Mass is about to begin and the celebrant and servers are waiting in the sacristy, the leader may say: "All stand to greet our priest, and sing to join ourselves more closely together and to express our joy in being in our Father's house." The celebrant comes out of the sacristy as soon as the singing begins.

Immediately before the kyrie, the leader says: "Let us together greet Jesus Christ, our invisible priest, with a cry for mercy in the Kyrie, and a hymn of praise in the Gloria."

After the "Dominus Vobiscum" the celebrant says; "Oremus," then stops while the leader says: "The Church prays today. . ." (and he adds a short paraphrase of the Collect of the feast.) The celebrant then prays the entire Collect in a loud voice. At the conclusion all answer "Amen."

Scripture Readings

After the "Amen" to the last Collect (both at Low Mass and at High Mass), the leader says: "All be seated and listen to the Word of God." At a Solemn Mass and leader says: "All be seated while the subdeacon proclaims for us the Word of God."

The lector reads the Epistle to the people in such a way as to make it a genuine proclaiming of the Lord. If the lector is a priest, he does well to wear surplice and stole. If it is at all possible, the lector should have a prominent place in the procession at the beginning of Mass. Everything should point him out as a special person designated to read the Word of God.

After the Epistle the leader says: "We sing in grateful response to the Word we have received, and in joyful anticipation of the Good News we are about to hear." The leader then directs the people in the Gradual Song. After the Gradual Song the leader says: "All stand and receive the Good News about Jesus. Listen to what He says, and learn what He did."

The leader then directs the congregation in the responses to the Gospel. After the "Gloria tibi, Domine," the lector reads the Gospel in a loud voice, clear, and in an inviting manner. Meanwhile the celebrant lowers his voice and continues the Gospel. Only the servers answer, "Laus tibi, Christe." Whenever suggestions are made relative to the celebrant lowering his voice, it is always understood that it is done "in conformity with the rubrics of the Roman Missal."

At High Mass the Gospel is sung and the English read afterwards at the usual time. The leader says: "All stand while the priest (deacon) proclaims for us the Holy Gospel."

After the Gospel the servers (but not the people) answer the celebrant: "Laus tibi, Christe." (If it is desired that the people answer, the leader does best to have them answer in the vernacular: "Praise be to Thee, O Christ.").

The Leader keeps the people standing until the celebrant is seated or reaches the pulpit. The people should not be seated before the presiding officer. At this point the leader says: "All may now be seated." After the sermon, the leader says: "We stand and answer God's message of love by making our grateful act of faith, the Creed."

The Sacrifice

After the "Oremus" the leader says: "While our gifts of bread and wine are being offered at the altar we sing the meaning of these gifts by our Offertory Hymn." Ordinarily the servers only answer the "Suscipiat." After the "Suscipiat," the leader says: "The Church prays over our gifts today . . . (and then reads a paraphrase of the secret prayer aloud in the vernacular). . ." If there are more than one, the leader ordinarily reads only a paraphrase of the first Secret Prayer. This prayer forms the conclusion of the Offertory.

After the last Secret Prayer the celebrant says: "Per omnia saecula saeculorum," to which all answer "Amen." Then he stops and the leader says: "With this Amen we have concluded the Offertory of the Mass. Now the celebrant invites us to attend closely as he prays the Canon of the Mass, the great Thanksgiving prayer, through which he will bring Christ's sacrifice into our presence so that we can make it our own and with Christ offer and be offered to the Father."

The celebrant immediately begins the Solemn Introdouction to the Preface, and the leader directs the people in the dialogue. The leader keeps the people standing and begins reciting in the vernacular the Sanctus with them immediately after the celebrant says the first Sanctus. At the end of the Sanctus, the leader says: "All please kneel for the great priestly action of the Canon, and in expectation and in reverence await the action of the Lord."

At High Mass the Leader says: "All remain standing and join together in the royal hymn of praise that is sung in heaven and on earth: Holy, holy, holy, etc."

As the celebrant pauses for the remembrance of the living, the leader may (if it is desired) say: "We pray for our loved ones and for the members of this parish, particularly for.. (here he may include particularly intentions by name, or such general ones as "all those who live within the parish who do not belong to the flock that Christ will draw them into His Church")."

After the last bell of the Consecration the leader gives the proper directive if he wishes the people to stand. As the celebrant pauses for the remembrance of the dead, the leader may (if desired) say: "We pray for our dear departed dead, of family, parish, and friends, and in particular . . . (here he includes particular names, etc.)"

At the proper time, the leader says: "By Him, with Him and in Him you receive, O God, the Father Almighty

in the Unity of the Holy Spirit, all honor and Glory. . ." The celebrant immediately says: "Per ommia saecula saeculorum," and all answer "Amen." The celebrant stops. (A little practice makes it possible for the celebrant's "Per omnia" to be an immediate conclusion to the leader's words.)

Holy Communion

After the "Amen," the celebrant pauses and the leader says: "The great Eucharistic action of the Canon is concluded. Now the Sacrificial Meal begins. We make our preparation for Holy Communion by reciting the Lord's Prayer." The celebrant says "Oremus" in a loud voice and continues in the same tone through "Praeceptis salutaribus, etc., Pater Noster," then subsides while the leader says the "Pater Noster" with the people.

Immediately after the "Et cum spiritu tuo" to the "Pax Domini," the leader says: "We claim in the blessed Eucharist." With the people he continues, "Lamb of God, etc." At High Mass all sing "Agnus Dei."

At the end of the third "Agnus Dei," the leader says: "All kneel. Let those who will receive Holy Communion come to the Altar. As we come to our Father's table, let us express in song what the Lord will do for us in Holy Communion."

If it is desired, at the end of the "Agnus Dei," the leader says: "All kneel." Then he reads aloud the second of the three Communion prayers that the celebrant is reading. "Lord, Jesus Christ, Son of the Living God, etc." He then invites the people to the altar for Communion as above.

The leader directs the people in responding "Amen" to the "Misereatur" and the "Indulgentiam." Then he leads the people in the English of the "Domine non sum dignus," as the celebrant recites it in Latin.

After this prayer, the Communion Song is begun. It is possible to continue singing the Communion Song until the celebrant is ready to read the Communion Antiphon, or the choir to sing it.

After the "Et sum spiritu tuo," the celebrant says "Oremus," the leader then may pray the Postcommunion prayer in the same manner as the Collect. (See above) The leader says: "The Church prays in Thanksgiving today. . . (and continues with a paraphrase of the prayer. . ."

The leader directs the response to the "Dominus Vobiscum," "Ite, missa est," and the blessing. As soon as the people have answered the "Amen" to the blessing, the leader says: "We all stand and sing a hymn of thanksgiving and praise for the gift of the Eucharist."

When the Leonine prayers are said, only one verse of the hymn is sung before the prayers. After the prayers are recited, the hymn is resumed with the second verse.

Meanwhile the celebrant says the preparatory dialogue to the last Gospel with the servers, completes the last Gospel, comes to the foot of the altar, and at an appropriate time goes out in procession.

As the congregation gains confidence and experience the guidance of the leader may be reduced. Too many directions can distract or annoy.

Reports and Comments . . .

Sacred Congregation of Rites Instruction on Popular Religious Song and Sacred Chant in the Missions

POPULAR religious song deserves to be most warmly recommended and fostered. Christian life is thereby permeated with religious spirit and the minds of the faithful are raised to higher realities.

Such popular religious song has a part to play in all the festive occasions of Christian life, whether public or of a more personal character, as well as in the burdensome tasks of daily life. Its more noble function however is realized in all private devotions, whether conducted outside of Church or in it. Sometimes it is even permitted in liturgical services, according to the norms given in nos. 13-15.

In order to attain their purpose, popular religious songs "must be in complete accord with the teaching of the Catholic faith, stating and explaining it correctly. Their vocabulary should be simple, their tunes easy. They should be kept free of pompous and meaningless verbiage. They should be marked with a religious dignity and seriousness, however short and easy they may be." (*Musicae Sacrae Disciplina:* AAS & 8, 1956) Twenty local Ordinaries should carefully see to it that these rules are observed.

All who are properly qualified to do so are encouraged to compile suitable collections of popular religious songs, old as well as new, whether handed down in writing or orally, and to publish them for the use of the faithful, subject to the approval of the local Ordinaries.

Sacred Chant in the Missions

The introduction and accommodation of the sacred liturgy and sacred chant in foreign mission lands is a problem of a special nature.

Distinction must be made first of all between peoples possessing a culture of their own, sometimes thousands of years old and very rich, and those still lacking any higher culture.

With this as a premise, some general principles should be borne in mind, namely:

a) Priests who are sent to the foreign missions must have a suitable training in the sacred liturgy and in sacred chant.

b) If the peoples in question have a highly developed musical culture of their own, missioners should seek to adapt this native music to sacred use, observing due precautions. They should be especially ready to arrange private devotions so that the native faithful can express their religious sentiments in their own vernacular tongue and in a musical idiom suiting

the traditions of their race. But they should not forget that even Gregorian melodies can sometimes be sung with ease by the native people, as experience has shown, since the chants so often bear some resemblance to their own songs.

On the other hand, if it is a case of less civilized peoples, what has been stated in the preceding paragraph b) has to be accommodated to suit their particular understanding and character. If the family and social life of these peoples is imbued with a deep religious sense, missioners should be most careful not to extinguish this religious spirit, but rather to rid it of superstition and make it Christian, especially by means of private devotions.

A Liturgical Study Week in Madras, India

WE have another milestone to record in the Liturgical Movement in India: a Study Week with the theme, "Active Participation of the Faithful in the Liturgy of the Church," which was held at the Catholic Centre, Madras, between the second and third Sundays of Advent. Although it was intended for a select group of clergy, religious and laity of the Tamil Nad (South India), the participation of many representatives from other parts of the country, gave the sessions a national dimension, which has become characteristic of such conventions ever since the great National Marian Congress of December 1954.

Indeed, this Study Week went further, for the presence of Father J. Hofinger, S.J., of the Institute of Mission Apologetics of Manila, besides proving a great asset in the discussions and other features, brought about a collaboration between the participants and the forthcoming International Study Week on the Liturgy in the Missions, to be held in Nijmegen, Holland, in the September of 1959. The resulting sense of responsibility towards all the missions and the world-wide liturgical movement, helped both to fire the zeal and to curb the exuberance of those who gave reports and made suggestions.

One of the most active participants was His Grace the Archbishop of Madras-Mylapore, the Most Rev. Louis Mathias, S.D.B., who presided over the opening and closing sessions. Not satisfied with approval and encouragement, the Archbishop added to the resolutions of the Week some recommendations of his own, which he explained and earnestly proposed to his clergy. With characteristic good humor, which in no way detracted from the urgency of his appeal, he asked, in particular, that in parishes and mission stations where nothing had been done to help the faithful towards active participation in the Liturgy, proper measures to this effect be initiated immediately, though gradually, as indicated in the latest Instruction from Rome; and that children be brought up with a lively liturgical conciousness.

Asking the clergy for an express acceptance of his directives, the Archbishop emphasized that such an acceptance would have to be further confirmed by actual execution. He himself had given the lead by obtaining from Rome an Indult which provides for the singing of the common chants in the vernacular at a High Mass. Two Solemn Masses celebrated

during the Week, one with the people's part sung by the people in English, and the other with the same in Tamil, demonstrated both the great advantages and the deficiencies of this arrangement. Therefore, one of the resolutions presented to His Grace at the conclusion was that "While thanking His Grace the Archbishop... this conference humbly requests him to complete this good work by obtaining permission to use the vernacular also in singing adapted hymns in place of the proper of the Mass." Further, "As this conference understands that the Holy See most willingly grants the privileges mentioned in the above resolution, it humbly requests the Most Rev. Ordinaries of the Tamil Nad to obtain the same privileges for their respective dioceses."

Papers presented during the Week were as follows: 1. The Doctrinal Basis of the Participation of the Faithful in the Liturgy, by the Rev. L. Sundaram, S.J., Principal of Loyola College, Madras. 2. The Centre of the Liturgy: the Sacrifice of the Mass, by the Rt. Rev. Msgr. J.M. Villavarayan, Vicar General of Nagercoil. 3. The Sacramental Life of the Church, by the Very Rev. C. Mayri, S.D.B., Rector of the Poonamallee Seminary. 4. Ways of Active Participation, specially in the Holy Mass, by the Rev. H. Staffner, S.J., of the Pontifical Athanaeum of Poona, Director of the Catechetical Centre. 5. The Parish as the Basic Unit of Christian Life, by the Rev. Swamy Amaladasan, of Kumbakonam. 6. Training for the Active Participation of the Faithful in the Liturgy, by the Very Rev. Msgr. R. Arulappa, D.D., Prior of the Basilica of San Thome in Mylapore. 7. The Bible and the Liturgy, by Dom Bede Griffiths, O.S.B., of the Kurisumala Ashram of the Syro-Malankara Rite.

Dealing as they did with basic principles and well-established norms, the papers did not allow much scope for originality. Nevertheless their presentation was inspiring and evoked the spontaneous hope that such riches of knowledge would be made available to the common mass of the faithful. Particularly useful were the explanations and clarifications of the latest Instruction of the Congregation of Rites, dated September 3rd 1958. The discussions that followed the papers were too brief (in fact the whole Week lasted only three and a half days:) to lead to any notable results in the way of definite and particular resolutions. Their main fruit lay in the creation of an awareness of the problems and their possible solutions. The clergy from more remote villages, in particular, had an opportunity to put themselves in tune with current liturgical thought and action. They were especially encouraged by the possibility of overcoming many difficulties, often considered insuperable, in the reshaping of the long established unliturgical mentality and habits of their simple folk.

Besides the resolutions recorded above, and others of a more general nature, there were some of particular application to the South India region of the Tamil Nad, which were designed to ensure the continuation of the work begun so auspiciously at the Study Week, and which may well serve as an example to other mission territories:

"This first Liturgical Conference of the Tamil Nad humbly requests the Most Rev. Ordinaries of the Tamil

Nad to appoint a Regional Liturgy Commission to promote the study and observance, and watch over developments, of the Liturgical Movement in these parts. . . This Conference suggests that a Liturgical Commission be appointed in each diocese in accordance with the directive of the late Pope Pius XII. . . This Conference, having experienced the great benefit and usefulness of this Study Week, hopes that such Study Weeks will become an annual feature in the Tamil Nad and that Study Weeks may profitably be held each year in a different See city."

On this hopeful note we end this brief report of a week which bids fair to continue far into the future.

Rev. A. Divarkar

An International Study Week on Mission and Liturgy

SINCE the Study Week at Maria Laach in Germany, (1951) an International Study Week has been held almost every year in order to study the liturgical problems we face in our times and thus to prepare the way for a more fruitful celebration and participation in the Holy Mysteries. At times the Study Weeks became International Liturgical Congresses (Lugano 1953, Assisi 1956) or, National Congresses with a somewhat international character (Munich 1955, Strasbourg 1957).

Study Weeks on Liturgy

Whoever is acquainted with the liturgical situation and progress of our times knows how much these international liturgical meetings have contributed to the organic development of pastoral liturgy. The international liturgical meetings do not seek revolutionary innovations nor is their principal aim a wider use of the vernacular. *The main object is not changes in liturgy itself but a change of attitude towards an even better understanding and a more intensive use of liturgy,* fully adapted to the spiritual needs of the faithful. It may be that the adaptation to the pressing pastoral needs of our times or special situations we face in the missions may recommend some modifications of the present liturgical laws. But that does not mean that such desirable modifications constitute the principal aim of joint constructive studies in pastoral liturgy.

In the International Study Weeks already held it was quite often felt and sometimes explicitly stressed by the participants that the liturgical problems of the missions should be thoroughly discussed at a special meeting. Immediately after the International Liturgical Congress of Assisi a Study Week on Mission and Liturgy was planned and during the last two years carefully prepared. This meeting will take place in Nijmegen, Holland from September 9th to 12th. Because of its great missionary importance we want to inform the missioners in advance and to ask for their collaboration in order that perfect results may be obtained.

Purpose and Missionary Character

The primary purpose of this Study Week is to emphasize the extraordinary importance of a well organiz-

ed worship for the missionary apostolate. In this connection, it is felt that the pastoral possibilities in Mission work which are offered by the liturgy in its present form have not yet been utilized to their fullest extent. This applies especially to the rejuvenated form of the restored liturgy. These possibilities will be brought to the foreground during the Study Week.

It is further felt that through joint consideration and discussion of the special problems which the liturgical renewal brings to the missions, the way will be opened to a timely and satisfactory solution of these problems.

In order to achieve as fully as possible the express missionary purpose of the Study Week, and to insure the greatest possible results of the meeting for the missions the missioners themselves should be able to express themselves at the gathering. This should be done so that the results of the meeting clearly appear as expressions of missiology and liturgical science.

Since it is evident that the liturgical renewal is primarily under the direction of the Hierarchy, the sponsors of the meeting will attempt to interest a notable notable number of missionary bishops to take part in the Study Week. Indeed, for the preparation of the meeting, definite contact will be encouraged with the Hierarchy in mission territories and especially in Rome.

Organizers and Participants

The following institutes are responsible for the Study Week: Institute for Mission Apologetics, Manila; Interdiocesaan Liturgisch Secretariaat, Nijmegen; Missiologisch Institut, Nijmegen.

An attempt is also under way to secure the active cooperation of the following scientific institutes: Internationales Institut für missionswissenschaftliche Forschungen, Münster i.w.; Missionswissenschaftliches Institut der Kathol. Universitat. Freiburg, Schweiz; Missionswissenschaftliches Institut der Erzdiozese Wien; Missionary Faculty of the Propaganda, Rome; Missionary Faculty of the Gregorian University, Rome; The Institute of Mission Studies Fordham University, New York.

To the extent these institutes insure their cooperation they will be included in the working plans of the Study Week and will be asked to present their suggestions and criticisms. They will also be invited to send a representative of their institute to the meeting to participate in its consultations.

The organizers will consider all questions of a basic nature together as a body. As exponents of the Missions, the Institute of Mission Apologetics is primarily entrusted with the program of the meeting. The "Interdiocesaan Liturgisch Secretariaat" in Nijmegen is prepared to assume direction of the local organization of the meeting.

Participants of the Study Week shall be admitted and experts who have been personally invited. The total number of participants shall number between eighty and 100 so that fruitful discussion, perhaps divided into larger groups, can be assured. Of this number, missioners coming directly from the missions will constitute about 50 per cent. Since many of the other participants also worked in the missions, those who know the missions from their own experience shall have a large majority in the

meeting. The administration shall see that the native element is well represented at the meeting. Only missioners will be invited from the missions who either theoretically or practically have shown themselves to be experts in the liturgical apostolate.

The participants shall be chosen from the following groups:

1. Missionary Bishops.
2. Representatives from the Generalates of the leading Missionary Societies.
3. Delegates of the organizing and collaborating Institutes.
4. Outstanding representatives of mission and liturgical science.
5. Experts in the liturgical apostolate in the missions.

His Eminence Valerian Cardinal Gracias has accepted the presidency. The list of speakers is subject to change.

We shall be most grateful for any suggestion which missioners may forward to us with regard to the Study Week. Although only a very limited number of missioners can participate personally at the meeting of Nijmegen, everybody who is interested in mission liturgy is kindly requested to collaborate with his prayers and suggestions.

PROGRAM FOR THE STUDY WEEK ON MISSION AND LITURGY

The welcoming address: Right Rev. Dr. Alphonse Mulders, Professor of the Catholic University, Nijmegen

Opening Speech: His Eminence Valerian Cardinal Gracias, Archbishop of Bombay

Mission and Liturgy: Most Rev. Joseph Blomjous, Bishop of Mwanza, Tanganyika Territory

First Day: BASIC PRINCIPLES

1. The Primacy of Spiritual and Religious Endeavor in the Mission.— Very Rev. Dr. Johann Schutte, S.V.D., Superior General of the Society of the Divine Word.
2. The Liturgical Problems in the Light of Mission History.— Rev. Andre Seumois, O.M.I., Professor at the Ateneo of the Propaganda, Rome.
3. The Urgency of Liturgical Renewal in the Missionary Situation of Today.—

   Most Rev. M.M. Ottunga, Titular Bishop of Tacape, Kenya, Africa.
   Most Rev. Carlo van Melckebeke, C.I.C.M., Apostolic Visitor, Singapore.

Second Day: THE MASS

1. The Possibilities of Forms of the Mass in Mission Territories.—
   General Principles.—Most Rev. Duschak S.V.D., Vicar Apostolic of Calapan, Philippines.
2. How can a Community Mass be of Great Value in Missionary Work?—
   Very Rev. Angelo Fernandes, Pastor of the Pro-Cathedral, Bombay.
3. Missionary Importance and Form of Services Conducted without a Priest.—
   Rev. Johannes Hofinger, S.J., Director of the Institute for Mission Apologetics, Manila.

Third Day: THE LITURGY OF THE SACRAMENTS

1. Importance of the Sacraments in the Mission field.—
   Most Rev. Tarcisius van Valenberg, O.F.M., Cap, Pontianak, Borneo.
2. The Liturgy of Baptism, or the Catechumenate.—
   Rev. Dr. Reinhold Dijker, S.M.M., Bika, Indonesia.
3. Should we work towards ordained Deacons in the Missions?—
   Most Rev. Eugene D'Souza, Archbishop of Nagpur, India.
4. The Liturgy of the Sacrament of Matrimony.—
   Rev. Dr. Robert Sastre, Porto-Novo (Dahomey).

Fourth Day: THE RITUAL

1. Missionary Importance of the Revision of the Ritual.—
   Most Rev. Lino Gonzaga y Rasdesales, Bishop of Palo, Philippines.
2. Local Customs, especially Funeral Customs and the Liturgy.—
   Most Rev. Cauwelaert, C.I.C.M., Apostolic Vicar of Inongo, Africa.
3. Sacred Music in the Service of Mission Liturgy.—
   Rev. Swami Amaladasam, Kumbakonam, India.

Fifth Day: LITURGICAL FORMATION AND COLLABORATION

1. Liturgical Training of Future Missioners.—
   Rev. Joseph Hirtz, C.S.S.P., Rector of the Regional Seminary in Brazzaville, Africa.
2. The Role of the Mission Bishops in the Liturgical Renewal.—
   Most Rev. Thomas Pothacamury, Archbishop of Bangalore, India.
3. Centres of Liturgical Renewal.—
   Most Rev. Mark Gopu, Archbishop of Hyderabad, India.
4. Summary and Closing.—
   His Eminence Valerian Cardinal Gracias.

Rev. Johannes Hofinger.

Communist Policy

Education for Production in Red China

IN China "combining study with work" has been an established slogan since 1949, but here too new directives were issued shortly before the beginning of the school year. They suggest that in China at present the economic factor is the all-important one. All available hands are needed in the factories and on the farms and there are no funds to spare for building new schools. Indeed, it has recently been stressed that collective farms (and now communes) should be responsible for organizing local primary schools or even the complete educational network up to college level, and paying for them.

Since last February, students in the higher classes and at institutes of higher education have been urged to do part-time work in order to support themselves. The new directive released by the Central Committee and State Council urges that in addition to the ordinary full-time schools, every effort should be made to develop part-study and part-work schools and spare-time schools, with the aim of raising technical levels "and the political awareness of the masses." The links between study and production should be made even closer by schools setting up their own factories and farms, and vice versa. These combined establishments should be included in local planning arrangements.

But for all these aspirations and slogans, the Chinese authorities remain vague about the progress of primary education throughout the country. According to the Party directive, illiteracy would be eliminated "in the main" within the next three or five years and compulsory primary education instituted. The directive also demanded "a struggle against bourgeois ideas of education for education's sake" and insisted that students must be judged on their "political consciousness in their practical activity. The spread of education may depend on economic factors, but it seems clear that its content will be increasingly political.

'Everyone A Soldier' in Red China

ONE of the slogans under which the new "communes" are being established all over China is "Get organized on military lines," with the implication that commune members must be versatile and mobile. Address-

ing farm and factory workers during a tour of the provinces at the end of September, Mao Tse-tung revealed just how far-reaching the mobility movement is to be. China required a "tremendous number of Militia divisions," as well as regular forces, he said, and the Militia would "make it difficult for the aggressors to move a single step . . . should they launch aggresive war," but in peace time it would perform labor, educational and athletic duties.

This seems to be part of the Chinese leaders' current drive to bridge the gap between mental and manual work, between town and country, and between civilian and military personnel. But the prospects for the Chinese as well as for the free world are grim. For the ordinary Chinese it will mean a further disruption of family life and an additional burden of military training.

For the authorities there will be a vast increase in the number of trained and possibly armed men stationed all over the countryside. So far most publicity has been given to the formation of Militia units in the coastal areas and groups have been particularly ostentatiously drilled in places visited by foreigners. In fact there may well be some hesitation in training recruits where disaffection is likely.

For the free world, the existence of a vast militia will increase the hazards of any foreign adventures on China's part undertaken in her present belligerent mood. This mood has only been aggravated by the official propaganda accompanying the recruiting campaign. The original call to mobilize, made at the Supreme State conference on September 6, was based on alleged "military provocations and war menaces carried out by the US imperialists" in the Formosa area. A typical article in the Party theoretical journal *Red Flag* (No. 9, October 1), urged speedy enlistment, threatening that "should the US imperialists refuse to sober up, the nooses they have already placed around their own necks will be pulled tighter and tighter and they will not be able to escape final punishment at the gallows."

By mid-October, when Militia units had been set up in most provinces to resist the "imperialists," the Chinese Press began to give more stress to both the Militia's and the regular Army's labor tasks, especially on the land. Thus *Peking Radio* describing how the "angry wave against US provocations" had swept the nation and speeded up the "everyone a soldier" program, said that the Militia units were becoming a "shock contingent in the field of production."

A *New China News Agency* report described how Militiamen in Shantung Province were "assuming the role of a capital force on the iron, steel and food production fronts." Unless war scares are continually created in China, it is difficult to see how the authorities can keep up this pressure on the population, often moving them from work site to work site and in and out of temporary accommodation.

For the regular Army, however, mobile labor service has always been the established practice. There are frequent official reports of Army units undertaking some project in a remote district. For example, NCNA reported that work had begun on a hydro-

electric power station on the outskirts of Lhasa, the Army being responsible for "the whole construction work of the project." *Peking Radio* asserted that Army units "in all parts of China" had launched a new drive to support industrial and agricultural production. Army units have also been described at work in Sinkiang, Hupeh, Kiangsi, Honan and Kwangtung. It seems clear that the Army is being used as a shock brigade to start work on projects that the local population is unable to undertake.

Revolts and New Administration Along the Great Wall

THE territory of the new Ninghsia differs from the Ninghsia of pre-1954 days. The new area, much smaller, includes the southeast corner of the old Province with an additional part taken from the old Kansu and a small section taken from the former Suiyuan. The southnorth flow of the upper Yellow River cuts through the northwestern part of the present Ninghsia where west and east of the river, runs the Great Wall.

Ninghsia is the smallest among the Provinces and Autonomous Areas, both in area and population. The population is less than two million, of whom 66 per cent are Chinese and 33 per cent Hui Moslems. Therefore it is rather by courtesy, or by high politics, that Ninghsia is called a Hui nationality autonomous area.

The capital of the Area is Yinch'uan west of the Yellow River. Last September the first schools of higher learning were founded there, a teachers' training college, a medical college for agriculture. Nowadays when hundreds of 'universities' are being set up by overnight improvisation it is hard to say what the standard of these schools might be.

This area has made definite progress in one direction, and that is in communications. While in the past it was approachable only with difficulty, today a new railway line, connecting Yinch'uan with Paotou and Peking, has already been built, although not yet officially opened, and a civil aviation service on the Peking-Lanchow line flies by way of Yinch'uan.

Recent revelations in the Press throw an unexpected new light on the situation of the Hui Moslems who speak Chinese and live in many ways like Chinese, and serve to explain the establishment of the Ningshia Hui Autonomous Area.

Last September the Kuang Ming Daily said that it was wrong to say that "The Hui nationality is the Hui religion." (The trouble is that in Chinese 'Hui' means Moslem.) The Hui have to learn the impossible, that a Hui is not necessarily Mohammedan.

The view which is being driven home now is that the present Mosques in China, so the explanation insists, date from the Ming dynasty only, and were merely a tool, as all religions are, in the hands of the exploiting landlord class.

(This explanation of the origin of religion is not new in Marxism, but its application to the Hui in China is, to say the least, surprising.)

The question is not one of academic interest only. Its practical aspect is the power of the imams which is to be completely broken. The Moslems cling to their mosques and to their religious leaders and insist that even government agrarian loans should pass through the imams.

This article did not deal specifically with Ninghsia, but made the intentions of the government towards the Moslems, wherever they are in China, reasonably clear. A direct blow was aimed at Ninghsia, however, shortly before the establishment of the autonomous area, by the elimination of its most prominent religious leader, Ma Chen-wu.

No more far-reaching revelation has emanated from Peking this past year than what has been published in connection with this Mohammedan priest, Ma Chen-wu. The cause of Ma was grave enough to move the *People's Daily* to comment on it in an editorial.

Before the present administration of Ninghsia was set up, there were in its present territory two 'Moslem autonomous chou,' equivalent to the Special Districts in Chinese-inhabited areas. One was the autonomous chou of Ku-yuan under which were three counties. Ma Chen-wu was the chairman of this autonomous chou. He was also vice-chairman of the China Islam Association, and member of the National Committee of the CPPCC, the Chinese People's Political Consultative Committee.

What made Ma really important was his immense prestige among the Moslem population in Ninghsia. He was their holy man and people treasured a card from him, or even any object which had belonged to him, with devoted reverence. They were glad to offer him 30 to 60 per cent of their income. He himself, the report says, owned in Hsichi, one of his three counties, 2,500 mow of land —(although in 1952 the land reform was carried out in this autonomous chou). Ma was a very active man and used to hold prayer days for all categories of people.

Last August-September a three week meeting was held by the China Islam Association, not in Peking but in Yinch'uan, to discuss the crimes of Ma Chen-wu. The number of these crimes was legion:

In 1939 when the Nationalists suppressed a revolt inspired by the Communists, Ma was responsible for the murder of eleven relatives of another Ma (very many of the Hui are named Ma), Ma Ssu-yi the present Party secretary of Ku-yuan autonomous chou. At the very beginning of the Communist regime in the northeast, Ma was responsible for the armed revolt of May 8, 1950 at P'ing-liang town. His banner was carried on the flags of the rebels. The second armed revolt broke out on April 2, 1952, at the time of the land reform and again religious objects distributed by Ma were found on the rebels. The third revolt took place in April 1957 when "several hundreds of armed counter-revolutionaries" started a movement, on April 4, at Chang-chia-ch'uan. This occurred during the preparations for the Ninghsia Autonomous Area, and its outbreak is attributed to some religious message sent there by Ma Chen-wu. The rebels' objective was to "kill the kanpu and rob the food-stores." Nor was this the last, for another rising took place on June 1, in T'ung-hsin

county. From writings found on the bodies of "those rebels who were killed by us," it "became clear" that Ma was planning an independent Moslem republic in Ninghsia.

Ma is still alive and at the Yinch'uan meeting of the Islam Assoication, with 400 people present, he was questioned, as a prelude to the action to be taken against him.

In these accusations against Ma Chen-wu there are two points that seem certain, one is that Ma had a far-reaching ascendancy over the Moslem population of this area. The government could not ignore this fact and as long as the officially proclaimed policy in regard to national minorities was that of deferential respect for their feelings and traditions, Ma could not be dismissed. He was therefore given honorary posts, with the purpose, as the PD Editorial said, of letting him establish merits in the service of the new regime. He became the head of the three counties,—but its real boss was the other Ma, the Party secretary, his deadly enemy. After troubles in 1957 among the natives of Sinkiang and elsewhere, the government adopted a stern policy, reorganized the Cabinet commission for national minorities, and declared that no nonsense would be tolerated. The time to get rid of Ma had arrived.

The other point we learn from this report is the fact of the local revolts in 1950, 1952 and this past year. The Press mentions these revolts now, for the first time. Such uprisings were probably not restricted to the Ninghsia area but they are not the type of event the Press is allowed to record. It is owing to the purge of Ma Chen-wu that we learn belatedly these evidences of the mood of the Moslem peasants. These uprisings may be insignificant militarily, but they are the worst sort of revolt since they presage a possible large-scale peasant uprising. It is for this reason that the government is obliged to keep a considerable part of its armed forces in the vast western areas, as a precaution not against external but against internal enemies.

It is not likely that Ma Chen-wu would have had arms, much less an army. During the past years he has been reduced to a mere figure-head. It was his spiritual authority which kept the people devoted to him and inspired them with courage and hope. The report says that the Moslems who were fighting kept on their body his talismans. The most common of these was a small religious object which the Moslems believed to be a kind of ticket to Heaven. The Moslems in China are in general poorly instructed in their faith. Nevertheless they cling to their faith with traditional fanatic firmness.

It will not be easy to persuade them that Hui-Hui nationality and Hui-Mohammedan, are no indentical terms.

— *China News Analysis*

The Case of the Wayward Maps

THE element of territorial ambition in the strategy of the Communist bloc is something which Communist parties in the free countries of Asia have constantly had to obscure in their bid for influence. While Peking,

in the Quemoy question, has been impairing by violent methods a case in which she could expect Asian support, then question of Communist Chinese "frontier erosion" elsewhere has again come to notice.

In an issue of *China Pictorial*, an official organ of the Chinese People's Republic published in fourteen languages, the Chinese frontier has been thrown around a large piece of North-eastern Assam, in India, the tribal area of the Indian North-eastern Frontier Agency, and parts of Bhutan and Ladakh. The Hindu *Weekly Review* reported Prime Minister Nehru's answers to questions on this subject in the *Lok Sabha*, where he said that the attention of the Chinese People's Government had again been drawn to this mistake, an exactly similar incident having occurred in 1957.

The *Statesman* detected a stiffening of India's official attitude towards the "waywardness of official Chinese maps where they concern Indian frontiers," and pointed out that the previous Chinese excuse that new maps had not yet been prepared since KMT days now sounded less convincing. It added that the reported Sino-Soviet settlement of frontier confusion over Sinkiang gave cause to expect a reasonable elimination of misunderstanding with India. Mr. Nehru's successful personal visit to Bhutan and neighboring Himalayan regions has kept this issue in the public view.

Illegal Chinese immigrants have at the same time continued to enter Burma, while Chinese repression of minorities on their side of the frontier have led to an influx of tribesmen into Burma which may make difficulties for the Union Government. This is taking place at a time when direct Communist pressure has been weakened by another mass surrender of rebels to the Burma authorities. On September 24 the Burma Government announced the surrender—"the biggest ever"—of 192 armed men and 90 Party members of the Burma Communist Party to the military authorities at Akyab.

Chinese maps are also noticed in Burma. A recent protest was that of the Rangoon *Mirror* of July 5, which reproduced part of a map published in the magazine *Evergreen* of the Peking Students and Youth League. The text of the accompanying Chinese article claimed not only Tibet but also Mount Everest (Chomolungma) as Chinese, and the map covered part of Upper Burma including, apparently, Myitkyina. The Rangoon *Mirror* wondered whether this indicated a Chinese desire to take advantage of disunity in Burma so as to encroach on her territory.

A trivial but significant incident caused by the Red Chinese Embassy's reaction to the arrival of a Hong Kong football team in Rangoon has also aroused widespread indignation. Press charges of Chinese interference in Burma's affairs referred to similar cases, in which films had been banned because of Communist pressure.

In the present case, the Chinese Communists protested that some of the Hong Kong players had played for Formosa at the Asian Games in Tokyo and, after first banning and then authorizing the match, the Burma Government banned it again and the team had to leave the country forthwith. *Bama Khit*, *Hanthawaddy* and *Mandaing* criticized this decision. The latter remarked that the people expected

the Government to act in a manner befitting an independent sovereign State.

The English-language *Nation* wrote editorially: "We think it is time that the diplomatic representatives of Communist countries . . . stopped interfering in our internal affairs . . . It is not the business of the Red Chinese to tell us about the credentials of visitors, unless they can say that these visitors are endangering the security of Red China. And even if they could make any such claim, we think that they have very little ground to stand on, for while they make an enormous fuss over a few harmless footballers, they turn a deaf ear to our protests against the harboring by Red China of members of the Burmese Communist Party who are actually in armed insurrection against our Government."

Commenting on the editorial in a letter published four days later, three Rangoon University students said: "These Embassies should remember one of the clauses in the principle of co-existence: 'no interference in the internal affairs of any country';" and the *Guardian* on September 8 sarcastically hinted that small nations relying on the *Panch Shila* (five principles of co-existence) were living in a "fool's paradise."

Science for the Party in Indonesia

PROFESSOR Prijono, Minister for Education in Indonesia, and a former recipient of the Stalin Peace Prize (though criticized in local Communist circles for Trotskyist tendencies), said at the inauguration of a "People's University" in Djakarta that the old concept of "science for science" should be rejected in favor of "science for the people, the motherland and mankind."

This appears to the PKI, which is sponsoring the project, to require a rival establishment to the Nationalist University at Djakarta. The PKI Secretary, Aidit, who assisted in the inauguration, said that the establishment (which as yet has no premises and is intended for "patriotic" workers and peasants), should "satisfy the urgent need of the revolution."

It was in the spring of 1948, another period of intensive Communist activity in Indonesia followed by the ferocious Madiun revolt, that the Communists organized the Karl Marx Institute at Madiun. Of late the PKI has shown increasing awareness of the need to raise the ideological level of Party members and sympathizers, both by encouraging Indonesian students to study in the Communist bloc and by expanding local facilities.

Indonesian students appear to be studying in the Soviet Union, China and most of the East European satellites with the probable exception of Hungary, and last year the Chinese Communist Party offered scholarships to PKI members and supporters who, in addition to reading a bona fide subject, wished also to recieve training as Communist cadres. The PKI convassed this scheme, which was to be paid for by the Chinese but operated for preference either by individuals or under some auspices other than those of the PKI.

The PKI has also been active with its Education Program and with

the building up of libraries of Party literature. The more ambitious plan of establishing their own "university" seems to have been under discussion for some time, and early this year it was reported that Rp.500,000 had been set aside and earmarked for this particular project.

Soviet Economic Aggression in Southeast Asia

MR. Khrushchev, in a speech in July, discussed the special characteristics of Soviet aid to former colonial countries. He said that:

"in giving economic, technical and other aid, we thereby create such conditions for these countries that, having freed themselves from colonial slavery, they do not conclude any enslaving agreement with the colonizers, do not go begging to them, do not subject their economy to them, and thus obtain the opportunity of opposing the attempts to entangle them in the old colonial relationships under a new guise. In helping these countries to restore their industry, to develop their economy and to increase the well-being of their peoples, we are thereby helping them to strengthen their independence won in the struggle against the imperialist colonizers."

In the tin exporting countries of Asia, however, Soviet economic activities have appeared in a less beneficent guise. Far from helping such countries to develop their economies and increase the well-being of their people, recent Soviet activities in the tin market have threatened Indonesia, Thailand and Malaya, the chief tin producing countries of Southeast Asia, with such serious economic consequences that all three have been moved to make official representations to the Soviet Union.

In Malaya, as the price of tin collapsed, increasing criticism has been voiced against the Soviet Union. Dr. Ismail bin Dato Abdul Rahman, in a speech to the General Assembly of the United Nations, accused the Soviet Union of wrecking the the International Tin Agreement by "consistent dumping." He described the agreement as a "good manifestation" of the effort made by under-developed countries, including Malaya, to help themselves. The initiative for its introduction had come from them "and yet hardly had the Agreement begun to work when the Soviet Union began to wreck it."

Dr. Ismail told the Assembly: "By dumping tin on the tin market she sold her tin at a price which she would not have dreamt of getting if the buffer stock had not supported the price of tin. In other words, she a Great Power, was selling tin at a price subsidized by the under-developed countries."

The cost to Malaya of Moscow's mischievous tin policy is likely to be heavy and the small concerns (mostly owned by Malayan Chinese) will be the chief sufferers. Production during the first half of 1958 was cut by 40 per cent compared with the same period in 1957, and employment in the tin mines was reduced from 37,000 to 26,000. Further sacrifices will almost certainly be required before the end of the year.

Editorial comment from Catholic papers in the Far East —

Press Review

Philippine Catholic Sentinel

A Common Sense Approach

A recent decree of the Ministry of Education of Singapore embodies what seems to us like a common sense approach to the question of religious instruction in public schools.

The Ministry which is headed by Mr. Chew Swee Chee, a Methodist, has decreed that starting this year all public school children in Singapore will receive formal religious instruction or, as an alternative, take a course in ethics, as part of the regular course of studies.

The move is part of a determined campaign to combat juvenile delinquency and to provide a basis for resisting communism. Juvenile delinquency and communism are serious problems in Singapore as they are in the Philippines.

Under the Ministry's degree, it is the parents who will determine what religion will be taught to their children. The instruction will be given by teachers nominated by their respective religious bodies. The religion teachers can hold classes on school premises during school hours.

Thus Catholic, Hindu, Moslem, Buddhist and Protestant children who attend Singapore's public schools will be instructed in their own faiths; and this instruction will be considered as part of their regular courses of studies, not a mere extracurricular activity which might be relegated to odd hours or even dispensed with.

Those who do not profess any particular religious faith will be required to enroll in a course in ethics, which is nothing but a study of the norms of conduct based on the nature of man.

The Philippines no less than Singapore is faced with the problems of juvenile delinquency and communism. In recent months, some of our highest government officials including the President, the Secretary of National Defense, and the Secretary of Education, have made public statements calling for an intensification of the religious and moral training of our youth.

There appears to be widespread if not universal agreement on the need for making religious instruction in our schools more effective, but unlike Singapore we have not crystallized this agreement into a clear-cut national policy.

For instance, no one will deny that making religious instruction a part of the regular course of studies in our schools, would make such instruction more effective. Yet if such a move

were initiated, it would be opposed on the ground that it would violate the Constitution.

But the Constitution is meant to serve and not obstruct the nation's welfare. If the present wording of the Constitutional provision on religious instruction is an obstacle to more effective religious instruction, common sense seems to require that the provision be amended for the sake of the common good.

If and when Congress does decide to amend the Constitution, we hope our legislators will consider this matter which is no less important than the other amendments they are contemplating. If we must amend the Constitution, we might as well do a thorough job of it.

Bombay Catholic Examiner

Forestalling Congress Intervention

THE apologists for the Communist Government of Kerala would do well to pay heed to the significant words to Lenin: "No parliament can in any circumstances be, for Communists, an arena of struggle for reforms for betterment of the situation of the working class . . . The only question can be that of utilizing bourgeois state institutions for their destruction."

The latest exploit of the Communist Government of Kerala was its failure to accede to the suggestion of the Union Home Minister that adjudication was the obvious course to adopt for the settlement of the dispute between the plantation-owners and their workers. Thus there was a general strike in the entire plantation area of Kerala. Fortunately, it was a one-day token strike, agreed upon unanimously in order to rope in the INTUC leader, Mr. B. K. Nair, who earlier had declared that his union would not participate in the general strike.

It is obvious that the Reds are undermining the labor-capital relations and are bent upon destroying the capitalist class. (Most of the plantation-owners are Christians). The All-India Congress Committee, while expressing concern over the continuing insecurity in Kerala, rejected the demand for an inquiry into the situation in Kerala and the taking of "suitable steps" by the Union Government to restore law and order in that State. Are the Congress democrats anxious to act according to democratic principles and in the spirit of "bourgeois state institutions," which the Reds are taking advantage of in order to destroy them?

Attack is the best form of defence and, meeting at Madras, the national council of the Communist Party of India declared that the Congress campaign against the Kerala Government was directed against "not merely the Kerala Government but also the entire democratic movement in the country." In other words, it is not the Communists, but the Congressmen who are a menace to democracy in India!

This attack seems to have paralyzed the A-I.C.C., which, instead of acting in time against the Kerala Reds, has contented itself with an innocuous resolution! Strange are the ways of

the Reds, and strangest is the way in which they pose as the defenders of parliamentary democracy, the sanctity of the Constitution and the use of peaceful methods. The leopard has, indeed, changed his spots!

Burma Sower

The Coming Elections

EVERYWHERE in Burma the election fever mounts as preparations increase for certain elections in the near future. This is as it should be. The Constitution of Burma, freely adopted by the people, assures them of the right to vote and every loyal citizen will do so.

Catholics have an added reason for being interested. Not only are they citizens of Burma with all their rights assured, but they also realize that they have a duty before God to work for the common good of the whole people; to uphold a government and constitution that grants the basic freedoms—of religion, speech, education and elections.

Now the first way a Catholic citizen can fulfill this duty in a democracy is by voting. Whether a nation will have good laws or bad, an upright or corrupt administration depends on the voters in a democracy. A Catholic realizes that God will demand an account of his votes as well as his actions. So strong is the obligation to vote that the late Holy Father, Pius XII, has said that when grave issues are at stake, to neglect to use the vote may be a serious sin of omission. Hence a good Catholic won't excuse himself from voting to go fishing or because of criticism from the neighbors. When grave issues are at stake, only the danger to life, family or occupation would excuse him.

What should be your motive in voting? In casting your ballot you should never be swayed by personal profit, mere whim, religious or racial bias but solely by consideration of the candidates and their qualifications for office.

How should you vote? Honestly and intelligently, that is to say, for men worthy of your esteem and trust. Therefore, you must know about the candidates and their qualifications for office. Are they upright, honest men, intelligent and capable? Do they know anything about government and administration? You have a duty to find out. That is a cheap price to pay for liberty!

The Church never tells you for whom to vote. It leaves you wide choice to exercise your own judgment. It does warn you to beware of any party or candidate who has as his aim the overthrow of legitimate government, the destruction of freedom of worship and the other freedoms, to erect in its stead a Marxist state.

Women too are included in this obligation to vote. The Holy Father has insisted that they vote since as women and as mothers they have much to contribute to the common good. If women who love their homes fail to use their powerful influence and allow others to dictate the destiny of the nation, it may be that they will live to see their homes violated and destroyed.

Eternal Vigilance is the Price of Liberty. It does no good to moan that all politicians are corrupt. That such men can be in office is due in part to the laziness and indifference of citizens who fail to vote. There is an old and true saying: "A people gets the government it deserves."

Hong Kong Sunday Examiner

Regulation of Working Hours

THOSE who are not familiar with the conditions of work in Hong Kong factories will have been shocked rather than relieved by the new regulations for working hours in textile mills and factories. In brief, 60 hours a week is set as the maximum for women and young persons; they are to have one day off in seven; they are not to work for more than five hours without a rest period or meal interval.

These conditions fall very far short of what one would consider desirable, and one's first reaction is to think that Government should have gone much further in limiting the undue exploitation of labor. Those, however, who have studied the problem know that it is far from simple and government is wise in approaching it with caution.

The fact is that workers in general regard a holiday as a hardship, and any shortening of their hours of work as a calamity. This is because they are paid by the day or by the hour or, in piece rates, by the amount of work they do, so that for them a holiday or a shortening of hours means a drop in an income that is already inadequate. In other words, Hong Kong has a very grave 'sweated labor' problem.

No doubt there are enlightened employers who themselves apply sound social principles and grant to their employees conditions and hours of work that leave them free to live a fully human life, but such employers are few. The ideal remedy would be a combination of the labor force itself into unions that would enforce adequate wages and reasonable hours, but the obstacles to a healthy labor organization in Hong Kong have up to the present proved insuperable.

Apart from the undesirable political influences in the unions, which make them more concerned with political ends than with the workers' welfare, there is the situation created by a large reservoir of redundant labor which gives the unscrupulous employer inordinate power over his workers. Hence it is necessary that reform should come from Government regulation, necsesary also that Government should approach this complex problem with caution.

It is to be hoped that the strongest pressure will be applied to ensure first, that the new regulations are enforced without any reduction in the wages of the workers who are affected, and, secondly, that they are but the beginning of a determined effort to bring working hours and labor conditions into harmony with those in more enlightened countries. Only if this is done can we welcome these regulations as a first step towards reform.

The Manila Filipinas

Signs of The Times

FIRST it was Secretary of National Defense Jesus Vargas. He spoke before the Scottish Rite Masons and told them that the security of the Philippines could be guaranteed by religious instruction in the schools. He expressed his views clearly and without equivocation—like a soldier outlining the plan of combat. For Vargas is a soldier and a clear-thinking public official. He pleaded for a return to God in order that we may have peace, happiness, and security.

Then Leon O. Ty, a Protestant leader and staff writer of the Philippines Free Press, said in one of his recent broadcasts that as matters now stand the Philippines is totally doomed morally. The whole nation stinks with corruption. Everything is for sale—even honor. And no man, no party, no group of men can save us from utter and definitive perdition. Only one Power—and That alone—can redeem us from further sinking into the Slough of Despond — from sure death and annihilation. And that Power is God!

Not long ago a simple, hard-working, honest, brave public official addressed the Rotarians of Manila. And his topic was the Ten Commandments—not the moving picture but the laws laid down by God Himself. In blunt, almost brutal terms he lashed at the many crimes of the present century; the malversation of public funds, the barbaric and sadistic killings, the sex orgies and the corruption of the youth, the abuse of power, and "the thousand and one ills that flesh is heir to." And he pointed out, in the manner of an accusing finger, that these crimes have become daily occurrences because we, as a people have forgotten religion. We no longer pray. We just love to play. And the message came: "Return to God. Go back to the fountain of all virtues."

And this message came from the Chief of the National Bureau of Investigation Mr. Jose Lukban.

Only recently, Senator Rogelio de la Rosa, a movie idol turned legislator, told the Knights of Columbus in Quezon City:

"Most of our people are not living as good Catholics, not thinking as good Catholics, and not acting as good Catholics.

"Rather than living by the teachings of God, we have replaced these good things with thoughts of evil, money, and power. Everything material is more important to us than the things that really count to preserve our life. . ."

And he concluded, "Let us go back to God."

This, from an actor.

When people who are not, in the strictest sense, religious leaders, priests, or even plain Catholic Actionists tell us to recognize God as the only good —the Summum Bonum, the Ultima Thule, and the inexhaustible source of everlasting happiness, there must be really something wrong with us.

These are signs of the times. Let us heed them.

Philippine Baguio-Mountain News

The Christian And The World

THERE is indeed much evil in the world. We expect this because men are created free. "God has handed over to men His own designs (for an orderly and harmonious world) so that men may put them into operation. Men do this in their own person and with complete freedom. They assume full moral responsibility for their actions. When necessary, they are called on to sacrifice and toil, after the example of Christ." Christians expect a certain measure of evil.

But the universe came from the goodness of God, source of all harmony and order. And final victory at the end of the world is already assured to the friends of God when "He will wipe away every tear from their eyes. . ." and "there will be a new heaven and new earth."

Just because everything is going to turn out all right at the end of the world is no reason for Christians to sit back and let the world go to the devil. There is a saying that all that is required for the triumph of evil is that good men do nothing. We must strive constantly to bring divine order and harmony into the world. It is laziness cloaked under pious pretext to protest that only God's power can change the world and that therefore we must just sit back and wait.

It is false humility to accuse Christians who seek to bring such order into life of being guilty of "arrogance." It is calumny to accuse Christians who seek to influence human society of being "greedy for power, under the mask of religion." It is "a disgrace" to see Christians surpassed in "energy of spirit" by the enemies of God. And in so-called pluralistic societies for the Christian to cease to assert the claims of Christ and the Creator simply because he is afraid of antagonizing people already "ill-disposed" toward us is to surrender to the confusion of agnosticism.

The Christian must not be content to work only for the Church. Civil society, national and international, must be organized in conformity with divine order and harmony. This is also a responsibility of the Christian. It is erroneous to seek to return to the "so-called modest ambitions of the catacombs." It is wrong to piously pretend religion is a purely private affair. This deprives the social order (government, management, trade unionism, education, advertising, art, communications, etc.) of the influence of the moral law. Catholics can and ought to collaborate with others for the common good but remember "The chief basis of action . . . of all men of good will, should be order and divine harmony in the world."

The Ceylon Messenger

The Lie Direct

THE old and hackneyed tag about an ambassador being a man who is sent to lie abroad for the good of his country was perhaps never better exemplified than in the speech made by the Russian Ambassador at the

Public Meeting held in Colombo to celebrate the 41st anniversary of the October Revolution.

The whole speech, as reported in the press, is a tissue of "terminological inexactitudes." But the Ambassador seems to have delivered himself of them with an imperturbability and sang-froid that must have been really remarkable.

Whatever his faults may be, he certainly deserves a medal for his courage. In the course of his speech he said, among other things, "the Soviet people do not want to force their mode of living upon other people.

It must have taken considerable nerve to make that statement to an audience in whose minds the memory of the massacre of Hungary would have been still fresh. October this year was remembered not only as the 41st anniversary of the "Great Socialist Revolution," but also as the 2nd anniversary of the "Heroic Hungarian Revolt." Mr. Yakolev made his speech on the 6th November —it was on the 4th November, two years ago, that Russian troops and tanks swept back into Hungary and commenced an orgy of slaughter and destruction that has hardly any parallel in the annals of history.

And it was only on June 16th last year, just nine months ago, that Imre Nagy, the flaming symbol of Hungarian freedom, and several of his associates were executed.

The Russian Ambassador also spoke of Russia's really democratic Press, and had the brass to say that Russian newspapers were noted for "their truthful account of events."

Almost as if in support of this statement he went on to point out that there was a Russian newspaper called "Pravda," which being translated means "The Truth." He did not tell us that there was also a newspaper called "Izvestia," which means "The News." What he did not seem to realize, however, was that even in benighted Ceylon the old crack had gone the rounds, that there was no truth in "The News" and no news in "The Truth."

But the really amazing thing was the studied nativeté with which Mr. Yakolev was able to speak in this fashion, while the Ceylon public was still rocking with the news of the *affaire* Pasternak. The people of Ceylon may be reputed for their notoriously short memories, but they could not possibly have forgotten Hungary and Pasternak unless they were suffering from total amnesia.

It is bad enough that "oftentimes to win us to our harm, the instruments of darkness tell us truths." It is therefore doubly diabolical that they should, for the same purpose, tell us falsehoods.

If there is any truth in the statement that all political parties die at last of swallowing their own lies, then the operative phrase in the statement must surely be "at last"— for even political parties whose chief weapon is falsehood seem to be a long time a dying. And the main difference between cats and certain political parties would seem to be that a cat, after all, has only nine lives.

NOTES AND INFORMATION

Catholic Youth is 'Real Symbol of Church,' Pope Tells Catholic Actionists

HIS Holiness Pope John XXIII told leaders of the men's section of Italian Catholic Action that on his coronation day his thoughts went out the Catholic youth as "the real symbol of the Church."

The Pope recalled his feelings and thoughts on the coronation during an audience granted to delegates to the national convention of Diocesan Assistants and Presidents of the Men's Union.

He said that he also recalled St. Pius X's arrival at the entrance of St. Peter's Basilica for the same solemn ceremony.

Pope John said that Pope St. Pius X, on arriving at the Basilica looked with an expression of terror and surprise at the people who were cheering him. He also seemed reluctant to sit in the portable throne, Pope John said, until he was assured that it was not a sign of human triumph but a means by which he could be seen by all the faithful.

Pope John XXIII said it was this same motive that gave him courage on his coronation day. He said his mind was completely absorbed with the thought of the souls entrusted to him by God.

Watching the age-old tradition of burning flax before the Pope while the warning "Holy Father, so passes the glory of this world" was voiced, the Pope said his thoughts turned to the young people in the great church, to the "pulsing emotion of that youth, the real symbol of the Church."

Pope John said the thought came to him that Catholics can look to the future with confidence.

Tomorrow will confirm, the Pope continued, that Christianity is accepted not as a personal interest, not as an advantage, but as an apostolate for which one must act, work, toil and also make sacrifices, in filial obedience to the bishops who share in the mandate of the Holy Father.

The Pope concluded the audience by imparting his apostolic blessing.

CRS-NCWC Backs Program to Get Refugees Out of Hong Kong Immediately

A spokesman for the Catholic Relief Services-National Catholic Welfare Conference has announced its support of an "all-out effort to settle the grevious problem of the European refugees in the Far East."

The spokesman, Jean J. Chenard of the CRS-NCWC headquarters staff in Europe spoke at a news conference here called by Dr. E. Chandler of the World Council of Churches, president of the Standing Conference of Volun-

tary Agencies Working for Refugees.

Mr. Chenard noted that CRS-NCWC already operates all over the world, including Hong Kong, with a large program for both Chinese and European refugees. He declared it was standing right behind the United Nations High Commissioner for Refugees, the Intergovernmental Committee for European Migration and "our fellow voluntary agencies."

The three-year program for clearing up the European refugee situation in Communist China, he said, is out of tune with swiftly developing events. "We could," he added, ask these refugees who have twice lost their homes in forty years "to hold out for another three years. However, under present circumstances it is not so much a question of holding out as of possible extinction through starvation or forcible repatriation."

The Communists have finally agreed, said Mr. Chenard, "to open the Bamboo Curtain for these desperate people. But the Free World has imposed an Iron Curtain of its own, which can best be called the curtain of materialism. Thus far it has been more difficult to pierce the latter than the former."

He outlined the October 31 caseload of European refugees in Hong Kong and on the mainland of China as follows: 237 held immigration visas and were in transit in Hong Kong; 4,156 with assurances of immigration visas were still in China; 5,800 refugees on the China mainland were seeking placement and visas. At the same time he said, twenty-nine countries were offering asylum and possibilities for permanent resettlement.

A further plea for help came from Marcus Daly, Director General of the Intergovernmental Committee for European Migration (ICEM), which has just ended its ninth session here. Mr. Daly is a Catholic from Lincroft, N.J., and a former professor at Fordham University, New York.

In a report to the ICEM, Mr. Daly called on the council to take "urgent action to enable the European refugees to be moved from the Far East with the least possible delay." He declared that "their already low standard of living is steadily deteriorating and the attendant sickness and malnutrition are further diminishing the number of employable persons. The longer the solution to this problem is postponed, the more expensive it will be since the proportion of difficult-to-resettle cases will gradually increase."

Mr. Daly said that latest information from refugees arriving in Hong Kong—and confirmed by the British Consul in Shanghai—revealed that pressure within China is increasing to force refugees to produce evidence guaranteeing their speedy evacuation via Hong Kong or return to their former residences. He said the solution hinged on the receipt of funds, but said it was more important still to obtain visas or promises of visas.

In a cable addressed to the U.S. delegation to the ICEM, the officers of the American Council of Voluntary Agencies—of which CRS-NCWC is a member—urged that the "strongest initiative be taken to:

"1) Propose a practicable plan for a three, six or twelve month schedule to complete evacuation.

"2) Secure cooperation of all interested governments in providing essential money and visas.

"3) Arrange a staging area in Japan or elsewhere to overcome restrictions on movements via Hong Kong.

"4) Urge the Office of Refugees and Migration to reserve approximately 300 visas . . . or to admit an equivalent number on parole if that is more practicable.

"5) Urge a U.S. appropriation sufficient to permit immediate maximum movement as was done for the evacuation of Hungarian refugees."

Monthly Mission Intentions for 1959 Remain Unchanged

THE monthly mission intentions of the Apostleship of Prayer for 1959, approved by the late Pope Pius XII, remain in force.

Jesuit Father Frederick Schwendimann, acting director of the Apostleship of Prayer, said in Rome that "there is absolutely no reason to expect that they will be changed" because of the election of a new Pope.

"Their recall," he said, "would be outside of normal practice and is out of the question."

The monthly intentions for 1959 are the following:

January—That the unity of the Church may attract nations to the Faith.

February—That Chinese Catholics may not be separated from the unity of the Church by the insidious action of Communists.

March—That many will help to meet the urgent needs of the Church in Africa.

April—That laymen working for the Church in the missions may receive sound spiritual, doctrinal, scientific and technical training.

May—That Moslems will be led through Our Lady to a full knowledge of her Divine Son.

June—For the eternal salvation of people in Asian nations where the Church is not free to exercise her apostolate.

July—For the prosperity of the missions in Thailand.

August—That an increase in mission vocations not be retarded by lack of money.

September—That South Africa's racial problem be solved in a truly Christian manner.

October—That all Christians may fully recognize and effectively carry out their duties toward the missions.

November—That public and private life in Madagascar may be imbued with a profound Christian spirit.

December—That the feast of the Nativity may keep its genuine meaning in Asia and Africa, and lead people to a true knowledge of Christ.

New College in Milan is Unique Experiment in Missionary Effort

THE small beginnings of an International College for Overseas Students have been established in Milan as a unique experiment in missionary endeavor.

The college was founded with the encouragement of Giovanni Cardinal Montini of Milan, one of the twenty-three Italian and foreign prelates who were made cardinals at the December 15 consistory called by His Holiness Pope John XXIII.

Purpose of the college will be to assist native laymen studying in Europe to return as competent lay helpers to the missioners in their homelands. The idea is believed to be without precedent in the history of the Church, especially in the particular sector of cooperation of the laity in mission territories.

For quite some time there has been a program in Milan, similar to projects in other parts of the world, to organize Catholic laymen and women—doctors, engineers, teachers, nurses and others—and give them special training enabling them to serve as lay mission helpers in Africa, Asia and Latin America. The Overseas College will reverse the procedure, bringing natives to Europe to study for the same purpose. In doing this it hopes to come closer to a solution of the special problems in the missions.

The Overseas College was inspired by the expression of this idea in the encyclical "Fidei Donum" of the late Pope Pius XII. In it the Pontiff said that the missionary problem is bound substantially to a native clergy and to a qualified and conscientious native laity.

Founders of the college believe that Milan is specially adapted to such training of a native laity. The aggressive spirit of the north Italian industrial city provides a typically Western mode of life and a wide variety of university faculties with a sound religious and liturgical tradition.

Cardinal Montini pinpointed the spirit that created such an institution when he wrote a letter of blessing to its organizers. He stated:

"This undertaking tells how the missionary fervor of Milan is not satisfied with the customary forms of contributions to the Pontifical Mission Societies and by support of the religious missionary families, which have such broad and fruitful roots in the Ambrosian land. It expresses this missionary fervor with new originality, making its own the formulas which the apostolic genius of Catholicism invents and adapts according to the conditions of the times and under the direction of the Apostolic See. . . It is a work of the laity for the laity."

The International College for Overseas Students is promoted and conducted by three organizations in Milan: the Association of Laymen for Aid to the Missions, the Italian Catholic University Federation and the Graduate Movement of Italian Catholic Action. Present headquarters for the Overseas College is in the offices of the latter. Students enrolled in the college are maintained by scholarship

burses organized by the three groups. At present they number six. Another two are to be added soon. They are received by the college on recommendation of the Sacred Congregation for the Propagation of the Faith in Rome.

Here are some of the students enrolled at the college:

Ahpherom Chebrebrahan, 23, is a native of Eritrea, Africa, where he studied at the English school of Asmara. His studies are in construction and architecture. Henry Brahimsha, 19, a student from Khartoum, Sudan, is a student in industrial chemistry. Joseph Niciry, 20, and Alamma Kokkattu, 22, are Catholics of the Syro Malabar Rite from Kerala, South India. Miss Kokkattu, a medical student, remarked that she hopes to combine in her studies "the wisdom of the East with the material progress of the West." Cisily Kochupillackel, 20, also of Kerala, is in training to return and work in the Catholic hospital of her native region. Thomas Li Yan Chung, 28, has another year to complete in his medical studies.

The project, in its concept and development, is entirely the work of laymen. It has sought from ecclesiastical officials only approval and encouragement.

Pope Expresses Grief at Plight of Church in Red China as He Formally Makes Twenty-three New Cardinals

HIS Holiness Pope John XXIII in creating twenty-three new cardinals expressed grief over the plight of the Church in China and called for worldwide prayers to stem the possibility of full-scale and imminent schism in that Communist-subjugated nation.

"This word 'schism,' as We utter it, seems almost to burn our lips and to wound Our heart," the Pope said.

"We cannot but beseech Almighty God that in His mercy He may avert such a calamity as is now threatening the Catholic community of China," he added.

Pope John's references were made in graver tones than any papal utterance on the Chinese situation since the Communists came to power there. They were made in the course of his allocution at the secret consistory of December 15, at which the twenty-three prelates whom he had decided to name Princes of the Church a month earlier actually became members of the Sacred College of Cardinals.

In the course of his address, Pope John told the new Cardinals why he had named them to their high office. He had chosen as members of the Sacred College, he said, "very worthy prelates" of diplomatic missions of the Holy See, heads of dioceses, or members of the Roman Curia who had "rendered diligent, judicious and valuable service, contributing in a signal manner to the growth and progress of the Christian religion."

The Pope said, however, that foremost in his intentions in naming the new cardinals was his concern for those cardinals in the Roman Curia, the central supervisory body of the

Church, who are burdened with grave and multiple duties. He said he wanted to relieve their work load by adding other cardinals to the college, primarily so that "the Roman curia might be better able to expedite the matters referred to it, which would undoubtedly redound to the good of the Universal Church."

Pope John did not, as had been expected in some quarters, name a number of cardinals thought possibly to have been reserved "in petto."

But he did say: "There are many others whom We have in Our mind and heart and whom We judge most worthy of the same honor, and whom we hope to honor at a future date with the same lofty dignity."

The first and larger part of the Pope's allocution did not deal specifically with the creation of the new cardinals. Fully three-fourths of the speech was on the Catholic world in general, particularly the Church of silence.

Pope John began by telling of his happiness and gratitude on receiving so many messages of congratulations after his election to the papacy. He mentioned the bishops, clergy and faithful of Rome and of the world, heads of state and government, diplomats, workers, children, the sick and infirm, and prisoners. Then he said:

"Nor do We wish to pass over in silence those brothers and sons of Ours who are separated from this Apostolic See, nor those others, not a few, who are not even Christians, but who nonetheless have conveyed to us their greetings and good wishes. All these, it is clear, desired to testify to their esteem, not so much for Our humble person, as for the head of the Catholic Church, that is, the Roman Pontiff."

The Pope said the point of all this is that it shows that "a gentle light and sweet love which win over the minds of nearly all men" go forth from the immense family of Catholics which—despite all barriers of geography, state, race or civilization—"the bonds of the selfsame Faith and charity unite into one body."

Turning from these "causes of such hope and solace," the Pontiff spoke of "those sons, so very dear to us, who in many countries are subjected to most atrocious sufferings because of their unflinching faithfulness to the Divine Redeemer." He assured these that he shares their anguish, and he promised them his daily prayers.

He then spoke of China, commending to the attention of the cardinals in a special way "that very vast and noble nation of Asia, whose civilization even in ancient times was already far advanced."

It is understandable, the Pope said, how the Faith of the Catholics in China could be shaken under the force of threats and physical and moral torture. But, he added, there are some "who, more fearful of the earthly commands of men than of the most sacred judgments of God, have given way to the injunctions of their persecutors and have gone so far as to receive sacrilegious episcopal consecration. . . By this entirely unlawful way of acting they have usurped for themselves control over the Christian sheepfold and brought fear, disorder and scandal among the sheep."

Revealing his grave concern over the "deep silence which grows deeper every day, like a cloud that threatens evil," Pope John expressed the hope that all upright men might hear the cries of those suffering persecution and the suppression and perversion of their Faith. He exhorted those who are suffering to follow the example of the first martyrs and to know that Christ is in their midst.

"It is Our wish furthermore," he stated, "that Our voice and Our admonitions and invitations should also reach those who, alas, have shown themselves to be weak, wavering and frightened, and explicitly those who, taking over the places and Sees of sacred pastors by unlawful means have unfortunately paved the way for deplorable schism."

It was here the Pope said that the very word "schism" seems "almost to burn Our lips and to wound Our heart." He added: "As We assume the burdensome duties of the sovereign pontificate. . . We cannot but beseech Almighty God that in His mercy He may avert such a calamity as is now threatening the Catholic community of China."

"How," the Pope asked, "can the shepherd of the entire fold of Christ stand idly by, saying nothing, doing nothing, while he sees the flock entrusted to him in a state of uncertainty, scattered and even torn to pieces?"

He then requested the bishops of the world to have all Catholics join him in praying for China, saying:

"We will not cease in our suppliant prayers to ask God to deign to enlighten by His grace the minds of those who have gone astray, and to strengthen the wills of all; We beseech our venerable brothers in the episcopate to do likewise by prescribing public acts of prayer and penance for the same intention."

Far Eastern Bishops Denounce Red Oppression; Ask Prayers for Freedom

THE bishops of the Far East denounced the deprivation of "inalienable religious rights" in countries under Communist control and said the Red aim is "extinction of the religious spirit of the people under their rule."

The archbishops and bishops of a dozen countries of the Far East called on the faithful to intensify their prayers that God might grant an "end to religious persecution, and the enjoyment of true religious freedom."

The Bishops' statement was issued at the close of their weeklong conference, held in Manila after the consecration of the city's reconstructed cathedral. His Eminence Gregoire Pierre XV Cardinal Agagianian, Armenian Rite Patriarch of Cilicia and Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, presided at all plenary sessions of the conference as legate of His Holiness Pope John XXIII. Some ninety members of the episcopate and prefects apostolic of the Philippines, Formosa, Korea, Japan, Hong Kong, Macao, Fiji, Indonesia, Vietnam, Laos, Cambodia and Malaya took part. There were also observers from

outheast Asian countries and Oceania.

The conference was the first such egional meeting in the Far East.

In their statement, the Bishops aid they deemed it their duty "to lace on record with profound sorrow nd distress an expression of their eep indignation at the sad and nbearable lot of the Catholic Church n countries under Communist rule."

The prelates then voiced "assurance f their fraternal solidarity to all their rothers in Christ who are so sorely ried, who languish in prisons, or uffer violations of their consciences nd their human dignity through sychological, moral and economic ressure."

They extended to all the faithful an arnest invitation to intensify their ervent prayers and generous sacrifices o obtain from Almighty God through he intercession of the Blessed Mother n early end to religious persecution nd the enjoyment of true religious reedom.

His Eminence Gregoire Pierre XV Cardinal Agagianian, who was Papal Legate at the first conference of he bishops of the Far East, was the uest of President Carlos Garcia of he Philippines during his stay in Manila. Cardinal Agagianian offered Mass for Mr. Garcia and his family t the presidential palace.

The Cardinal-Patriarch was accompanied from Rome by Father Michael Browne, O.P., Superior General of the Dominican Order, and in the course of his visit received the honorary degree of Doctor of Laws from the Dominicans' three-century-old University of Santo Tomas.

Chief ceremonial act of the cardinal during his visit was his consecration of Manila's reconstructed Cathedral of the Immaculate Conception.

Because of earthquake, fire and war, the church has been built and rebuilt five times. The latest reconstruction, made necessary by World War II bombings, cost more than two million dollars.

Archbishop Rufino J. Santo of Manila issued a pastoral in connection with its consecration, calling it "a grand and visible monument to the generosity and sacrificial spirit of the faithful."

The Archbishop, who offered the first Mass in the reconsecrated cathedral, expressed his thanks to the Holy Trinity. Then he said:

"From the deepest recesses of our hearts, too, spring a hymn of profound gratefulness and a sweet and filial greeting to her who is Queen and Mother of the Filipino nation, without whose inspiration and guidance it would not have been possible for the walls of this new Marian basilica to rise stone by stone."

Church of Silence Hammered Hard in Asia as Reds Continued onslaught on Christianity in 1958

"COMMUNISM is not love; it is a hammer which we use to destroy he enemy."

Communist boss Mao Tse-tung of China made the statement, and nowhere in the past year has the ham-

mer of Red ideology been wielded more effectively against its No. 1 enemy—Catholicism—than in the vast empire of China.

The Chinese Reds' most powerful wedge in cleaving the faith of Catholics in China is the schismatic Patriotic Association of Chinese Catholics. According to news reports received in Hong Kong, at least thirty-two Chinese priests have been "elected bishops," and of these at least fifteen are known to have been illicitly consecrated.

The Reds have not hesitated to use severe methods of physical torture on the most recalcitrant priests and faithful in China, but their present intensified drive against religion is concentrated in the sphere of propaganda, and their avowed aim is to force all Catholics to join the Patriotic Association of Chinese Catholics.

Repetitive, tiresome indoctrination courses are spearheading the Reds' attempts to win over the faithful. The effect these courses have on the participants were detailed in a letter sent to Hong Kong from a priest in China.

"These indoctrination courses are deadly, there is no escape," he wrote. "You couldn't imagine how rapid, rabid talkers can force you to think, repeat, concede, admit and at last get you on their side to prattle the same misleading ambiguous statements as they spit out. . . They insist, repeat, insist again and again always on the same statement—wearing us out, breaking us down—until unable to hold out any longer one is finally prepared to say 'Well, have it your way'."

The seriousness of the Catholic situation in China is revealed in the attention given to it by the late Pope Pius XII and his successor, His Holiness Pope John XXIII.

Pius XII issued a special encyclical, "Ad Apostolorum Principis," which was secretly circulated among the bishops, priests and faithful of China. The encyclical condemned the Patriotic Association of Chinese Catholics as an organization which aims "at making Catholics gradually embrace tenets of atheistic materialism by which God Himself is denied and the principles of religions rejected."

The encyclical also stated that excommunication is automatically incurred by anyone who is illicitly consecrated a bishop.

At the last consistory in which twenty-three prelates were made cardinals, Pope John delivered an address that dealt largely with the plight of the persecuted faithful in China. He declared that "Catholics throughout the whole of China have been living under the most difficult circumstances," and called on Catholic bishops of the world to prescribe public acts of prayer and penance for the faithful of China.

The outspoken papal denunciations of religious persecution have been boldly opposed by Chinese Red leaders. A recent move has been to arrest Maryknoll Bishop James E. Walsh, the last American missioner in Red China, whom they have accused of violating the country's laws.

Red persecution of religion in 1958 was not confined to China, but continued throughout the world as it has since militant atheism became freedom's greatest foe forty-one years ago.

But in certain areas of the Church of Silence, the persecution was more pronounced.

Two other regions of the world that have been under severe Red persecu- in the past year are northern Vietnam and the state of Kerala, India.

According to recent statistics only about 500,000 of the 1,500,000 Catho lics in Vietnam are now living in the Red-dominated north of the country. The continued expulsion of foreign missioners has reduced their number in north Vietnam to about eight. One of the latest prelates to be expelled was Coadjutor Bishop Andre R. Jacq, O.P., of the Apostolic Vicariate of Langson and Caobang.

Tactics used by the Vietnam Reds are similar to those employed by the Chinese Communists. Under the guise of an organization called the Patriotic Association of Vietnamese Catholics, the Reds discredit and persecute the Church.

Whereas the Chinese Communists give indoctrination courses to influence clergy against the Church, the Viet- nam Reds organize mass accusation meetings against priests—a method used in the earlier stages of the per- secution of the Church in Red China.

According to Redemptorist Father Denis Paquette of Quebec, who was expelled from north Vietnam late last year, the Communists take from two to three months to prepare for the accusation meetings. He said Catho- ics were forced to make accusations against priests, and that those Catho- ics who spoke up in defense of priests were imprisoned.

In Kerala, the only Red-ruled state in India and the nation's most heavily Catholic area, the Com- munists' major onslaught has been against Catholic education. In its most recent move, the state's Red Leaders are pushing a bill that would enable the state to take over private education.

Red monopoly over the preparation and production of textbooks has been rigorously assailed by Catholic leaders who have protested against the anti- religious passages in the school text- books issued by the Red regime.

Communist dictatorial tactics have resulted in fierce and often violent demonstrations by university students in Kerala. But the Reds have at- tempted to make the student protests a weapon against Catholicism by accusing the Catholic priesthood and the Hierarchy of inciting the student revolt. Red papers have printed reports alleging that Catholic schools deliberately forced students to remain away from classes.

The Reds' relentless attacks on Catholicism have led Archbishop Joseph Attipetty of Verapoly to assert that communism in Kerala is no longer a local affair because it affects the future of Asia and perhaps the entire world.

Thus in 1958 the forces of com- munism throughout Asia gave un- flinching support to Mao Tse-tung's assertion: "Communism is not love; it is a hammer which we use to destroy the enemy."

In challenging this atheistic concept, the Church of Silence replied with the answer it will always give: Christian- ity is love; it is the Mystical Body of Christ that we use to convert the enemy.

Book Reviews

Lexikon Für Theologie Und Kirche

By Michael Buchberger, Revised edition by Joseph Hofer Karl Rahner. Herder, Freiburg 1957 Vol. I pp. 1,272; Vol. II pp. 1,255. US$18.00 each.

The fully revised ten volume edition of *Lexikon Für Theologie Und Kirche* will contain a wealth of religious knowledge of particular value to the missioner. For one who cannot assemble an extensive library this theological reference work can perform a much needed service since he will find in it an extraordinary fund of information covering all branches of theology in compact form: pastoral, ascetical, moral, etc. Carefully chosen bibliographies enable the reader to inquire more thoroughly into individual questions if necessary.

The missioner will be especially pleased to find in the new edition a more precise presentation of Catholic teaching and theology than in the first edition. In addition to the theological knowledge which such a work must necessarily contain, equally important matters which pertain to the apostolate are now forcefully presented. Noteworthy in this connection are the article on *Ablass* (Indulgence), *Abendmahl* (Last Supper), *Anthropologie* (Anthropology), *Apostel* (Apostle), *Auferstehung Christi* (Resurrection of Christ), *Auferstehung das Fleisches* (Resurrection of the body), *Aufnahme Maria in den Himmel* (Assumption of Mary into heaven).

The missioner will also be pleased to discover such information as the finding of modern Catholic Biblical science as well as questions on secular sciences insofar as they touch on matters of theology. In this respect, for example, the articles on the origin of man and the age of humanity are especially informative.

In the actual missionary field, the *Lexikon* emphasizes the most advanced ideas of the missionary apostolate of the Church. This is fittingly expressed in the articles on *Abendland* (West) and *Akkomodation* (Accommodation).

The Young Ones

By Bishop James E. Walsh of Maryknoll. 231 pp. Farrar, Straus and Cudahy. 1958 US$3.50.

It would be hard to imagine a more unexpected book from Red China than *The Young Ones*. Its author is a veteran Maryknoller who went to China for the first time forty years ago and still lives in Shanghai. Although not free to carry on his duties for the Church, Bishop Walsh wishes to remain among the Chinese people as a symbol of the Church's concern for them. This unusual volume was written during the Bishop's enforced leisure in Shanghai and mailed, chapter by chapter, through the Red censorship to friends abroad who arranged for its publication.

The Young Ones makes no reference to communism or religious persecution. It is, instead, a delicately wrought series of vignettes about young people —from toddlers to teenagers—in pre-Red Shanghai. Each story gives a picture of childhood with its zestful enthusiasm for life and its sudden tragedies. This is, however, not a juvenile book in the strict sense of

he term, for the author's viewpoint s essentially adult. The reader be-omes aware not only of the warm ympathy which Bishop Walsh feels or the young Chinese, but the reader imself is stirred by a realization of he common humanity that binds East and West together, despite ex-ernal differences of race and customs.

The Steadfast Man

A Biography of St. Patrick,

By Paul Gallico. 238 pp. Doubleday. 1958 US$3.95.

Somewhere on the coast of Roman Britain in the early fifth century a band of Irish pirates came ashore on a looting party. They met no resist-ance, for the legions had been with-drawn to defend the Empire's heart from barbarian attackers. Among the captives taken off that day to slavery n Ireland was a sixteen-year-old youth of a prosperous, Christian family who became known to history as St. Patrick.

After six years as a slave among the Irish, Patrick escaped to the con-tinent, where he took Holy Orders. Although he later went back to his family in Britian, Patrick found that he no longer could enjoy the benefits of civilization. For in a dream he heard the voice of the wild Irish calling him to come back among them. Back he went, and over the next decade preached with such suc-cess that he won Ireland permanently for Christ.

The details of Patrick's story have been obscured by the mists of time. But this readable book gives us a plausible portrait of the great mis-sioner.

Reviews in Brief

The Great Age of Dis-covery

By Paul Hermann. Translated from the German by Arnold J. Pomerans. 507 pp. Harper. 1958. US$6.00.

A highly readable account of the European explorers, warriors and missioners who opened up the un-known regions of Asia and Africa and first reached the Americas and Oceania. Maps, photographs and drawings add to the reader's enjoy-ment of a work which combines Ger-manic thoroughness with a remark-able popularizing flair. Hermann does for the great discoverers what another German, C. W. Ceram, did for the pioneer archaeologists a few years back in *Graves, Gods and Scholars.*

Century of the Homeless Man

By Elfan Rees. 254 pp. Carnegie Endow-ment for International Peace. 1957. 25 cents.

A factual, yet eloquent, survey of the helpless plight of millions of refugees in the present world, as seen by an advisor on refugee matters to the World Council of Churches and the United Nations High Commission-er's Office for Refugees. The author describes the refugee problem as "both dynamic and endemic in our times." The one note of optimism he finds is the near solution to the Hungarian refugee problem, and he feels that what can be done once can surely be done again for other refugees.

Mission Chronicle

BURMA

BURMESE OFFICIALS PRAISE LATE PREFECT APOSTOLIC OF BURMA

BHAMO, Burma — The head of the Kachin state government in Burma, Zau Rip, has expressed sympathy to the Columban Fathers here at the death of Msgr. Patrick Usher, Prefect Apostolic of Bhamo.

The entire Kachin state ministry praised Msgr. Usher's work for the Kachin people and for Burma.

The late Msgr. Usher led the first band of eight Columban missioners to Burma in 1936. He had labored in Burma since then, with only one absence in twenty-two years. Catholics in the Bhamo Prefecture now number 13,224 as against 3,500 in 1937.

CEYLON

CEYLON PRELATE AGAIN WARNS AGAINST STATE INTERFERENCE IN CATHOLIC SCHOOL RIGHTS

COLOMBO, Ceylon — Archbishop Thomas B. Cooray, O.M.I., of Colombo has again warned against government interference in Catholic educational rights and referred to what he called Ceylon's "inverted type" of democracy.

In a speech at the Catholic De Mazenod College here the Archbishop said that the state has no right to take the place of parents in deciding the type of education to be given children. He also charged that citizens' rights do not receive the proper consideration in comparison with government rights in Ceylon, as they should in a "correct democracy."

Archbishop Cooray spoke following months of discussion on a proposal to nationalize the country's schools made by the powerful, semi-official Buddhist Advisory Council.

CEYLON ARCHBISHOP RELEASES LETTER WRITTEN BY POPE WHEN STILL PATRIARCH OF VENICE

COLOMBO, Ceylon — A letter written by His Holiness Pope John XXIII when he was still Patriarch of Venice has been released here by Archbishop Thomas B. Cooray, O.M.I., of Colombo.

Addressed to Archbishop Cooray the letter offers relics of St. Lucy for enshrinement in Colombo's Cathedral which is named after the saint.

The then Patriarch Roncalli said in his letter that the arrival of the relics in Ceylon would provide the Archdiocese of Colombo with a "tangible token" of its brotherhood with the Venice Patriarchate.

CHINA

BISHOP WALSH CANNOT BE REACHED AT SHANGHAI RESIDENCE; RUMORED ARRESTED BY CHINESE COMMUNISTS

HONG KONG — Bishop James E. Walsh, M.M., last U.S. Catholic missioner in Red China, has not been "available" to receive either visitors or telephone calls at his Shanghai residence since October 19, according to reports reaching here.

Meanwhile both U.S. consular authorities here and the British consulate in Shanghai have been trying to confirm rumors that the Bishop has been jailed or placed under house arrest by the Communists.

A telephone call from here to Bishop Walsh was answered by a servant who said he had not seen the Bishop for a week although the servant had worked each day from 9 a.m. to 4 p.m. at the prelate's residence, the rectory of Christ the King church. Until now, Bishop Walsh has been easily reached by telephone from Hong Kong.

Hong Kong authorities began making inquiries through the British consulate in Shanghai several weeks ago as a result of messages and personal reports received here that the Bishop had not been "available to receive visitors od phone calls since October 19. It was also learned that rumors of Bishop Walsh's arrest have been circulating in Shanghai for the past month.

Authorities here have nothing definite to report concerning inquiries being made in Shanghai.

Bishop Walsh, a native of Cumberland, Md., was among the first group of Maryknoll missioners to go to China in 1918. He was consecrated a Bishop in 1927 and served a term as Superior General of Maryknoll from 1936 to 1946. He returned to China in 1948 and became executive secretary of the Central Catholic Bureau, an agency coordinating all Catholic missionary, cultural, welfare and educational work in China.

The Reds ordered the bureau to suspend its activities in 1951 and accused Bishop Walsh of turning it into a "prominent anti-Communist stronghold against the people." He was later moved by the Communists to Christ the King rectory.

Bishop Walsh has repeatedly asserted his intention of remaining in China as long as possible. Although he is not free to carry on his work, the 67-year-old prelate feels that his presence lends moral support to the Chinese Catholics who are suffering persecution.

SAYS U.S. RECOGNITION OF RED CHINA WOULD BE BLOW TO FREEDOM

WASHINGTON — An Italian-born Archbishop who is a veteran of the Chinese missions said here that U.S. recognition of Red China might endanger Taiwan, South Korea, southern Indochina and the Philippines.

Archbishop Petronius Lacchio, O.F.M., of Changsha, in the east-central Chinese province of Hunan, who was expelled in 1952 after being imprisoned by the Chinese Communists, said recognition would be a "disheartening" blow to the large Chinese colonies in all those countries.

The people of Taiwan especially would be "in very great danger, in danger for their lives," the Archbishop said at a news conference here.

Archbishop Lacchio, who has been working in the mission of the Taipei Archdiocese in Taiwan since his expulsion from the mainland, visited here before leaving for Rome.

He had been asked to comment on the recent meeting sponsored by the National Council of Churches in Cleveland at which Protestant leaders went on record as favoring U.S. recognition of Communist China. Stating that recognition should be withheld from governments which do not really represent "the will of the people," he added:

"Almost nobody in China is free to say what he thinks. There is absolutely no freedom."

Recognition, according to the bearded Franciscan prelate, would so weaken the morale of the anti-Communist forces in the Far East that many countries would then become easy prey to Red infiltration and eventual control. He mentioned in particular the large Chinese colonies in Hong Kong, Singapore and Malaya.

Archbishop Lacchio also said there would be "great disappointment" among the free Chinese if the Nationalists withdrew from Quemoy and the other offshore islands.

On the subject to the Peking regime's efforts to establish a schismatic "Catholic" church, the 57-year-old missioner said that a total of fifteen Chinese priests have now been illegally "elected" and probably eight have been illegally, but validly, consecrated. He recalled that both the priests so consecrated and the bishops consecrating them are automatically excommunicated. But he said that because of Red brainwashing techniques, it is impossible at this time to judge the "moral responsibility" of those who have taken part in the consecrations.

Archbishop Lacchio estimated that there has been little change in the Chinese Catholic population of some 3,500,000 of eight years ago. He estimated that perhaps five per cent of the baptized Catholics are now participating in the services of the schismatic body, and said that all who do so are excommunicated.

Although the foreign missioners have been expelled—and about 180 missioner priests and over 300 Chinese priests have been killed by the Reds or have died in their jails—there are still between 2,400 and 3,000 priests in China, the Archbishop said. Most, he said, have no public contact with the faithful, and many can offer Mass and administer the sacraments only in secret in the homes of individuals.

Archbishop Lacchio said American and other foreign newsmen should be allowed to go to Red China if they could learn the facts. But he said that under present condition, there is no access to the truth, and thus it "would not be very useful" for foreign correspondents to go to China.

TWO VETERAN CHINA MISSIONERS DISAGREE WITH PROTESTANT SUPPORT OF RECOGNITION FOR RED CHINA

INDIANAPOLIS — Two former China missioners have voiced strong opposition to a statement issued by a

national Protestant study conference advocating U.S. diplomatic recognition of Red China and its admission to the United Nations.

Interviewed here were Bishop Henry A. Pinger, O.F.M., exiled head of the Diocese of Chowtsun, Shantung province, who was a prisoner of the Communists from 1951 until expulsion in 1955, and Father Roland Averback, O.F.M., who was fifteen years in China.

Bishop Pinger charged that statements of the Faith World Study conference of the National Council of Churches in the U.S.A. indicated a failure "to understand the true nature and aim of communism."

"In advocating stronger efforts to find ways of living with the Communist nations, sometimes called co-existence," Bishop Pinger said, "they fail to realize that co-existence to the Communists means complete submission, economic and political."

Active cooperation with the Chinese Reds by formal U.S. recognition and admission to the United Nations, the exiled prelate said, "will only smooth the path for communism to reach its goal of a Christless, Godless society."

Father Roland, now pastor of Sacred Heart church here, stated that U. S. recognition of the Red regime "would be looked upon by the Communists as a sign of weakness and would give them tremenlous 'face' in the Far East at our expense."

The proposal of the Protestant conference, Father Roland declared, reminded him of "what I heard from individual Communists in China both before and immediately after World War II. They repeated over and over that they would conquer the Chinese Nationalists; that they would throw all foreigners out of China, that they would suppress all religion and would conquer the whole Far East."

"It seemed too absurd to give credence to at the time," he added, "but they have already accomplished most of these ends."

CHINESE SEMINARY TRANSFORMED INTO RED INDOCTRINATION CENTER

HONG KONG — The major seminary of the Shanghai diocese has been turned into an indoctrination center to convert Catholic boys and girls to the thinking of the schismatic "Patriotic Association of Chinese Catholics," it was reported here.

Reports from the mainland indicate about 800 children are now being taught in the old seminary, and that the upper floors have been made into dormitories for girls.

REDS SENTENCE CHINESE NUN

HONG KONG — A Chinese nun, Sister Mary Lucy Ho of the Sisters of the Immaculate Conception of Montreal, has been sentenced to three years of hard labor.

She has been condemned to gather coal in a smelting yard near the cathedral in Canton, according to reports reaching here.

Sister Mary Lucy was born in 1911, attended the school of the Canadian Sisters and was baptized in 1924.

After graduation from the University of Canton in 1943, she studied in the U.S. and became a Sister on her return to China in 1946.

EXILED CHINESE BISHOP INJURED IN GERMANY

COLOGNE, Germany — Bishop Vito Chang Tso-huan, S.V.D., ousted Ordinary of Sinyang, China, has been hospitalized here following an automobile accident. It is expected he will have to remain in the hospital for some weeks.

CURRENT DEVELOPMENT IN RED CHINA BACK PONTIFF'S CONCERN OVER POSSIBILITY OF SCHISM

VATICAN CITY — His Holiness Pope John XXIII's recent strongly worded references to the danger of schism in the Church in Red China were based on actual developments now taking place in that country.

This was revealed to the N.C.W.C. News Service by a competent Vatican authority who would not permit his name or office to be identified.

He said that the deep silence from China mentioned by the Pope in his December 15 address to the Sacred College of Cardinals is real. As a result information on what is now transpiring there is incomplete.

He disclosed, however, that about thirty Chinese bishops are known to have been invalidly "elected" since April of last year. Between sixteen and eighteen bishops, he added, have been consecrated without authorization from Rome.

These "elections," the Vatican prelate explained, are not the direct work of Communist officials themselves but are brought about through priests who are members of the government-controlled "Patriotic Association of Chinese Catholics." True bishops are being forced, it is believed, to consecrate those who are illegally "elected."

It is known for example that Bishop Joseph Li Tao-nan of Puchi, in central China, initially refused to protested that had he only one soul to tion on last April 13. The Bishop protested that had he only one soul to save, but then after a "course of indoctrination" he gave in.

The Vatican source said that these "indoctrination courses" have the form of spiritual exercises or retreats and last from two or three weeks up to a maximum of six months. "Patriotic priests" teach classes during these courses.

A current topic of studies in the courses is the encyclical letter on China issued by Pope Pius XII on June 29, 1958. A similar document drawn up by the late Pontiff in 1954 was followed by great protest, but this time the Chinese Communists re-edited the encyclical and used it as a basis to teach hatred for the Church of Rome.

In response to a query on the validity of the consecration of bishops in China without authorization from the Holy See, the Vatican official said that certain questions must be verified before this can be answered.

He listed these questions as: was the consecrating bishop acting freely?

Did he intend to perform a valid consecration? Was the essential ritual changed?

On this last point, he said, it seems that there is reason to question the validity of the consecration since, according to some sources of information, the "Patriotic priests" introduced into the ritual for propaganda purposes a list of sixteen questions dealing with political support of communism.

Asked if he thought that this method of perverting Catholicism originated with the Chinese Reds or if it came by way of instructions from the Soviets, the prelate said he felt it was a Chinese idea.

He said there would be reason for great concern if this system of suppression of Catholicism were adopted in the various Iron Curtain nations. He did not think this probable, however, because of highly different circumstances in other countries. He said that there is an Asian pagan mentality at work in China, which lacks the strong and ancient Catholic traditions that exist in other nations.

The Vatican official declared that the profound silence now observed in China as well as the reaction to the encyclical letter of last June leads many experts to believe that Chinese Communists are preparing a surprise reply.

What this will be, he said, no one knows. It may be the announcement of other consecrations. If this happens, he said, Pope John's fears regarding the possibility of a schism in China may soon be confirmed.

INDIA

FORM CATHOLIC EDUCATION COUNCIL IN RED KERALA

KOTTAYAM, India — A statewide Catholic Educational Council was formed here to deal with dangers to Church schools in Communist-ruled Kerala.

The council brings together Catholic teachers, parents and the interests of the Hierarchy in a common body pledged to preserve the "integrity and strength" of Church schools.

It was formed at a meeting of Catholic teachers and managers called by Kerala's Catholic Congress, the laymen's body. In the background were Communist policies regarded by Catholics as an attempt at eliminating Church schools. The latest was an order removing all financial powers of managers over their teachers.

According to present plans, the council is to have branches in all the sixteen dioceses in Kerala. They will work under a state committee of twenty-one members including the vicars-general of the Archdioceses of Trivandrum and Changanacherry. Both of them represent managers, who will have seven members on the committee. The rest will be representatives of parents named by the Catholic Congress and of teachers.

PAPAL BLESSING FOR INDIAN BISHOPS

BANGALORE, India — His Holiness Pope John XXIII sent his blessing to the Bishops of India as they prepared for their annual conference here.

The Pontiff's blessing was conveyed in a message from His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, who was still in Rome.

INDIAN PARISH RECORDS TO USE TWO CALENDARS

NEW DELHI, India — Birth, marriage and death registers in India's Catholic churches are to follow two calendars in the future, to accord with a government order issued here.

The usual Gregorian date will be accompanied by the corresponding date in India's official Saka era, dating from 78 A. D.

The Saka calendar, adopted last year for official use, was introduced by a noted Indian emperor to mark the date of his accession. A new ruling by India's Ministry of Home Affairs now calls it the "national calendar," and states that those responsible for recording vital statistics should include the Saka date in their books.

KERALA COMMUNISTS SEEK PASSAGE OF AMENDMENTS TO SCHOOL BILL THREATENING CATHOLIC EDUCATION

ERNAKULAM, India — Kerala state's Communist-controlled legislature has convened early here to discuss amendments to a bill that threatens Catholic education.

The school bill was passed just over a year ago but was not given the presidential approval it needed to become law. The Indian Supreme Court had stated in an advisory opinion that certain of its provisions are unconstitutional.

President Rajendra Prasad returned the bill to the Kerala legislature, therefore, stating that it could become law only if those provisions were modified.

The amendments to be considered by the legislature—which has met several weeks ahead of schedule so that the bill can be voted on within the required fifteen months from its introduction—concern only those points declared unconstitutional. Other provisions striking at Catholic educational rights are not being discussed.

'DR. ZHIVAGO' SERIALIZED IN INDIAN CATHOLIC DAILY

KOTTAYAM, India — A Catholic newspaper here is serializing "Dr. Zhivago," the Nobel prize-winning novel which has brought down a storm of abuse upon author Boris Pasternak in his Russian homeland.

Deepika, Malayalam language Catholic daily, is believed to be the first newspaper in India to print a translation of the Pasternak novel. The Malayalam translation was made by Muttath Varkey, Catholic writer on the Deepika editorial staff, who announced he plans to publish it in book form after the serialization in the paper.

BISHOP FROM INDIA HAS 19 PRIESTS TO MINISTER TO 16,000 CATHOLICS

WASHINGTON — A visiting Bishop from India said here that the most critical problem in his diocese is the shortage of priests.

Bishop Joseph A. Rosario, M.S.F.S., of Amravati has only nineteen priests in his diocese to serve a Catholic

population of about 16,000. The Bishop, who is visiting this country for the first time, said: "Six of the priests are over 55 years old and four are over 70." He added that of the nineteen priests, twelve are native vocations.

Bishop Rosario deplored the fact that no foreign missioners are allowed to enter India. He said native vocations are the best solution to the priest shortage, but added that these are difficult to develop in a Catholic population that is scattered throughout many villages.

The Bishop observed that Catholic schools in India have played a major role in dispelling prejudice against the Church. Catholic educational institutions are appreciated because of their high standards, he said. He recalled that when he had been principal of St. John's High School in Nagpur, it had 1,200 students, only 100 of whom were Catholic.

Bishop Rosario is a member of the Missionary Society of St. Francis de Sales, whose headquarters are in Nagpur. He was ordained a priest in September, 1944, and was consecrated a bishop in November, 1955.

INDIAN CATHOLIC SHRINE PATTERNED ON TAJ MAHAL

ANGAMALY, India — India's first shrine honoring Blessed Martin de Porres is drawing on the world-famous architecture of the Taj Mahal.

The church, being built here, will feature replicas of the famed pillars and domes that beautify the entrance to the Taj Mahal.

The Taj Mahal was built in the 17th century by Emperor Shah Jehan as a tomb for his wife. Because of its great artistic beauty it is often called a poem in marble. An Italian Catholic priest is said to have helped in its design.

Blessed Martin, born in Lima, Peru, has been adopted in America and elsewhere as patron of work for interracial justice and harmony.

KERALA PASSES VAGUE STATE SEIZURE OF SCHOOLS BILL THAT MAY GET NEW COURT TEST

TRIVANDRUM, India — The controversial Kerala state school takeover bill that has raised Catholic opposition here has been passed again, but in a new watered-down form.

The bill, which would allow the Communist government of Kerala to take over some private schools—those which the state considers to be poorly managed—may face some new tests by the courts.

Such a resubmission to the courts was predicted by Catholic members of the legislature because of a vague provision in the bill that would exempt from state seizure institutions called "minority schools."

What was left uncertain, after the three days of debate over the bill, was just what are "minority schools."

The newly-passed bill was a revision of a bill passed last year, which touched off violent demonstrations within the state's Christian communities. The original measure was not given needed presidential approval because of an advisory opinion from the Indian Supreme Court that certain of its provisions were unconstitutional.

That bill was returned to the Kerala Legislature by President Rajendra Prasad, who said the bill could only become law if the questioned provisions were modified.

The exemptions of the so-called "minority schools" was one of the changes to be made.

Though the bill defines "minority schools" as those "schools established by minorities who have a right to do so" under the Indian constitution, the meaning was still vague. The Communists of the Legislature endorsed the change, but opposition members favored an earlier Catholic move for a select committee to examine the proposed modifications.

During the debate the legislators heard Kerala Education Minister Joseph Mundasserry define the "minority" group as those run by Jews, Anglo-Indians, and other sectional groups. He said the definition did not include Catholic schools.

Mr. Mundasserry said his definition would mean there were about twenty such minority schools in the state.

He said the mere fact that a school was operated by a member of the minority community did not make it a minority school. It was then that Catholic members protested that in the absence of a formal definition, the measure probably would be retested in the courts.

Another amendment from the original bill was the exemption from some of the measure's clauses of schools receiving "deserving aid." Such an exemption in this reference, however, was ruled out for schools "oversupplied" with aid.

So far there has been no comment from the Indian Hierarchy about the passage of Mr. Mundasserry's interpretation of minority schools. But the Catholic daily newspaper, Malabar Mail, contrasted the definition with the "clear terms" used by the Indian Supreme Court when it declared Kerala Christians a minority group.

After the passage, the Education Minister lauded the services provided by the private schools, but he said they can not have unrestricted freedom when they operate with government money.

HOSPITAL INAUGURATED IN INDIA HAD ALREADY 35,000 PATIENTS

KANJIRAPPILLY, India — A hospital that has given treatment to 35,000 patients since it opened in this village last spring was formerly inaugurated by Bishop Sebastian Vayalil of Palai.

The institution, conducted by Carmelite priests of the Syro-Malabarese Rite, received congratulatory messages from secular and religious both Catholic and dissident, throughout the country.

PLAN DOOR-TO-DOOR DRIVE FOR NEW BOMBAY SEMINARY

BOMBAY, India — Members of the clergy and laity of the Bombay Archdiocese have been urged to take part in a four-month door-to-door campaign to raise $500,000 for a new seminary.

The new seminary, which will be one of India's largest, is now under construction in nearby Goregaon.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, said that if the fund drive is a success, the building should be completed by the end of 1959.

He directed that the door-to-door campaign begin during the Christmas season. In announcing plans for the drive, he expressed gratitude for earlier donations from the Holy See, the Sacred Congregation for the Propagation of the Faith, and "benefactors in America."

14,000 LAYMEN TAKE PART IN EUCHARISTIC PROCESSION

CALCUTTA, India — Some 14,000 laymen took part in a mile-long Eucharistic procession through Hindu sections of Calcutta.

This was believed to be the largest Catholic public procession ever held here.

The Eucharist was carried in the procession by 83-year-old Archbishop Ferdinand Perier, S.J., of Calcutta.

INDIAN BISHOPS TO FOUND CATHOLIC MEDICAL SCHOOL; SEE FAITHFUL'S OPPOSITION TO REDS AS ENCOURAGING

BANGALORE, India — The Standing Committee of the Catholic Bishops' Conference of India has decided to establish a Catholic medical college in this country as soon as possible.

The committee at its annual meeting commissioned Archbishop Louis Mathias, S.D.B., of Madras-Mylapore to seek the aid of medical and financial experts in deciding on a site for the college and mapping out plans for its development.

The week-long session was presided over by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.'

Several reports dealt with the menace of atheistic communism, including one giving a detailed survey of the position of communism in India today, especially in the State of Kerala, now under Red rule.

The Bishops reportedly viewed the strength Catholics have shown in combatting communism in India as very encouraging.

The Bishops expressed concern over the Kerala Education Bill and over the rising tide of state interference in the affairs of private educational institutions.

Archbishop James R. Knox, Apostolic Internuncio to India, who was present for the last two days of the meeting, spoke of steps being taken to establish the secretariate of the Bishops' Conference in the capital at New Delhi. The Bishops agreed on practical and immediate moves to augment the plan.

Other discussions in the course of the meeting included:

—plans to help Indian Catholic students overseas;

—benefits of the latest developments in the liturgical apostolate;

—the need for increased coordination of organized lay activities and for participation of the Catholic community in public life.

Fifteen archbishops and bishops took part in the discussions—all of them in excellent health.

TRANSLATION OF GOSPELS INTO INDIAN LANGUAGE

MANGALORE, India — A new translation of the gospels in Konkani, the language of the Konkan coast in South India, has been printed in a low-priced edition by the diocesan press here.

As Konkani is a spoken language with no script of its own, the translator, Father Sylvester F. Menezes, used the script of the allied Kannada tongue.

A feature of the translation is the use of "pure Konkani," eliminating the many Portuguese words that have crept into the language.

RED DOMINATION IN KERALA HAD 'GLOBAL SIGNIFICANCE' INDIAN ARCHBISHOP STATES

ERNAKULAM, India — Communism's rise to power in India's Kerala state has "global significance," a prominent Church dignitary said here.

In a pastoral letter to the faithful of his See Archbishop Joseph Attipetty of Verapoly declared that the whole Catholic world is praying for Kerala. While remaining the nation's most heavily Catholic area, the state has been under Red rule since April, 1957, he recalled.

Noting that communism's "true face" is slowly being uncovered in Kerala, the prelate added: "We are not alone in the battle field ... the whole Catholic world is with us in our struggle."

The rise of communism in the state is no longer a "local affair," he said, but has become even bigger than a national issue because it affects the future of Asia and possibly of the world.

The pastoral letter followed the Archbishop's return to his See after a six-month tour of foreign countries. The prelate's trip included a visit to the United States and a meeting with His Holiness Pope John XXIII.

Meanwhile, the Ernakulam city council overruled sharp Communist objections to hold a civic reception for Archbishop Attipetty on the occasion of the 25th anniversary of his episcopal consecration. Communist members are strong on the 36-man council, but its chairman is a Catholic.

Archbishop Attipetty is Kerala's only Latin Rite Archbishop. He is a leading member of the Indian Bishops' Conference in which he serves as director of the social action department.

FIRST INDIAN ARCHBISHOP OF PONDICHERRY-CUDDALORE PRESENTED WITH PALLIUM

PONDICHERRY, India — The first native Archbishop of a territory until recent years under French rule was presented with the formal insignia of his office by his immediate predecessor here.

Archbishop Ambrose Rayappan of Pondicherry and Cuddalore received the pallium—symbol of the fullness of episcopal dignity enjoyed by the Pope and shared by archbishops—from the hands of French-born

Archbishop Auguste Colas, who resigned for reasons of health in 1955 after heading the See for twenty-five years.

Archbishop Rayappan, who served as Coadjutor to the French prelate prior to the latter's resignation, became by succeeding him the first Indian spiritual leader of 160,000 Catholics living in the Archdiocese. The territory of Pondicherry, under French rule for almost 300 years, was handed over to India in 1954.

POLICE PROTECT INDIAN PRIEST FROM COMMUNIST AGITATORS

BOMBAY, India — Police escorted a Catholic priest-speaker to safety from possible violence by a group of Communist agitators.

Father Joseph Vadakkan criticized the policies of the Kerala State Communist government. When the speech was going on, a group of Communists arrived on the scene shouting slogans like "Death to Father Vadakkan," "Victory to the Kerala government." At the end of his two-hour speech, police and his supporters formed a cordon about him and led him to safety.

The priest's visit to Bombay followed a speaking tour of key population centers outside Kerala conducted by Kerala's Communist party chief, M.M. Govindan Nair. Mr. Nair had spoken at a meeting at the same Bombay location, a residential center of Kerala natives. He charged it is the Catholic Church in Kerala, not the State government, which is to blame for Kerala's troubles.

U.S. NUNS OPEN NEW HOSPITAL IN INDIA

PATNA, India — Prominent Church and lay dignitaries attended the formal opening here of a new 200-bed hospital run by the Medical Mission Sisters of Philadelphia.

Governor Zakir Hussain of Bihar State inaugurated the building which had been blessed at an earlier ceremony by Archbishop James R. Knox, Apostolic Internuncio to India.

The new Holy Family Hospital, one of ten similar institutions run by the American congregation in India, will offer courses in laboratory technology, midwifery and pharmacy in addition to meeting the medical and surgical needs of the people of the area.

Founded in Washington in 1925, the Medical Mission Sisters now have more than 500 members who staff several clinics and hospitals in North and South America, Europe, Africa and the Far East.

INDONESIA

GERMAN MISSION SHIP BUILT FOR PRIESTS IN INDONESIA

KIEL, Germany — Early in 1959 the first mission ship to be built in Germany since World War II will be delivered to the Divine Word Fathers on the Indonesian island of Flores.

The 100-ton motor ship, named Stella Maris, was officially dedicated here by Bishop Augustin Olbert, S.V.D., of Tsingtao, China, expelled from his See after spending nearly two years in Red China jails.

Construction of the ship was made possible by numerous small contributions from Catholics of West Germany. Initiative for the project came from Bishop Anthony H. Thijssen, S.V.D., Vicar Apostolic of Endeh on the island of Flores.

This island, virutally cut off from international shipping lanes, will soon be provided with regular shipments of foodstuffs, building materials, machinery, medicines, and fuel carried in the holds of the Stella Maris.

Ports of call for the new vessel will be the the islands of Sumba, Sumbava, Lomook, Java, Borneo, and Celebes.

NEW PAPAL ENVOY WELCOMED AT AIRPORT IN INDONESIA

DJAKARTA, Indonesia — Indonesia's chief of protocol, eight bishops, members of the diplomatic corps and representatives of the Catholic laity were on hand at Kemajoran airport to welcome Msgr. Gaetano Alibrandi on his arrival here as Apostolic Internuncio.

The 44-year-old former Counselor of the Apostolic Delegation in Mexico City flew here on an Indonesian airlines plane to take up his post.

CATHOLICS OF INDONESIA ARE LAUDED, PROMISED PROTECTION BY SPOKESMAN FOR ARMY CHIEF

DJAKARTA, Indonesia — This nation's Catholics have been praised and promised protection by a spokesman for the Indonesian army Chief of staff.

Because the country is under martial law and the army is playing a major role in governing it, the Catholic community here has been given new confidence by the event.

Speaking at a Catholic meeting here to mark the Lourdes centenary, Brig. Gen. R. Mustopo declared:

"It is a historical fact that always and everywhere Catholic priests and lay people work quietly but very hard for the honor of Christ and the happiness of their fellow men.

"I have seen with my own eyes how in the remotest corners of our nation, priests, Brothers and Sisters nurse the sick, comfort sufferers and educate children for the common welfare."

Gen. Mustopo, who spoke in the name of the Army Chief of Staff and head of the War Administration, Lt. Gen. Abdul Haris Nasution, plays a prominent role in Indonesian political life as vice chairman of the government's Popular Front for the Liberation of Western New Guinea, now a possession of the Netherlands. He is a non-Catholic.

He told the meeting that he had earlier turned down an invitation to attend, preferring to come uninvited. "Had I accepted your invitation, "he said, "people might have had the idea that you Catholics were asking for protection. I wanted to make it clear that the army will protect you unasked."

Gen. Mustopo, who left a reception at the presidential palace in honor of Indian President Rajendra Prasad to address the meeting, continued:

"Because you do not recognize (racial) discrimination, you work in the spirit of your vocation as Christians. As long as our Indonesia Republic . . . . exists, freedom of religion will always be guaranteed and you can go on with your work."

"I want to stress," he said, "that particularly the leadership of the army, our national force, has full confidence in you Catholics and appreciates your work. If sometimes there are difficulties here and there, this is caused by misunderstanding."

"Therefore, if there should be any difficulty in some remote corner, please report it as soon as possible through official channels and to me personally. You can be sure that the army will clear up the matter correctly and justly."

The difficulties to which Gen. Mustopo referred come mainly from a number of petty local war lords and Education Minister Prijone, a Stalin Prize winner.

The meeting addressed by the General, held in Djakarta's largest auditorium, was also attended by Msgr. Gaetano Alibrandi, Apostolic Internuncio to Indonesia, and some 3,000 Catholics residing in this national capital.

JAPAN

JAPANESE CATHOLIC LAWYERS ELECT ADVISORY COMMITTEE REQUESTED BY PRIEST

TOKYO, Japan — The Catholic Bar Association of Japan has named a legal advisory committee to assist the National Catholic Committee of Japan in legal matters.

The advisory committee was requested by Father A. W. Bryson, M.S.C., secretary general of the committee, at a recent meeting of the Catholic Bar Association. Father Bryson pointed out some of the factors that made such an advisory group important to the Church in Japan.

He described the mushroom growth of new religions in Japan since the end of World War II, and said this made necessary the framing of complex laws to take account of the various doctrinal, liturgical and administrative practices of these new groups. Subsequent abuses by some organizations resulted in increasingly more severe official interpretation and application of the laws, he said. Special Diet (Parliament) committees, he reported, have held investigations, and steps currently are being taken to amend in part the Religious Juridical Persons Act.

Another problem has been that authorities in different prefectures tend to interpret and apply the provisions of the Religious Juridical Persons Act in different ways, Father Bryson stated.

Other difficulties have been created by the lack of knowledge of local authorities concerning the nature, organization and administration of the Catholic Church, he said. Added to this is the fact that the majority of the Church's priests and Religious are non-Japanese. There are now some 1,200 foreign missioner priests in Japan, compared with 360 Japanese priests.

In the past the legal section of the National Catholic Committee has endeavored to keep the Church in-

formed on current laws and their requirements, he said, but helpful as this has been, it left unfilled an even greater need which the advisory committee now will undertake. This will be to advise the Catholic Committee on the interpretation of laws and amendments, including their implications and possible impact on the Church, Father Bryson said.

Members of the advisory committee include a judge of the domestic bureau of the Japanese Supreme Court, two law professors and a lawyer. Two or three more members are to be elected later.

NEW BIBLE TRANSLATION IS PUBLISHED IN JAPAN

TOKYO, Japan — The first volume of a proposed critical translation of the entire Sacred Scriptures into Japanese is being published here by the Franciscan Biblical Institute.

The institute is headed by Father Bernadine Schneider, O.F.M., of Cincinnati. Its work was undertaken at the request of Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, and the Japanese Hierarchy in 1955.

The request was in accordance with the wishes of the late Pope Pius XII as expressed in his encyclical letter on the Promotion of Biblical Studies.

The first volume is dedicated to Msgr. Victor Goosens and the Catholic people of Indianapolis, Ind., whose generosity made possible the translation and publication.

AKIHITO'S FIANCEE, GRADUATE OF CATHOLIC SCHOOLS, TOURED SACRED HEART COLLEGES IN U.S.

TOKYO, Japan — The future empress of Japan is not only a product of the Sacred Heart Sisters, but as a Sacred Heart alumna has visited other schools run by the society, including three in the United States.

Michiko Shoda, whose engagement to Crown Prince Akihito was recently announced, was taught and trained by the Sisters of the Society of the Sacred Heart of Jesus during six years of secondary school and four years of university. She is not a Catholic, though her paternal grandparents are.

As a graduate of Sacred Heart Girl's School and of Tokyo's International University of the Sacred Heart, Miss Shoda was regarded by her teachers as a girl of model character who was outstandingly popular with the other students. In her last year at Sacred Heart University, 1957, she was president of the student body and was an excellent student. She graduated at the head of her English class.

Only last September, Miss Shoda was chosen to represent the Japanese alumnae of Sacred Heart schools as the Japanese delegate to the International meeting of the Alumnae of the Sacred Heart held in Brussels, Belgium.

During that trip she stopped at Sacred Heart schools in Rome and London and then visited three U.S. institutions run by the society — Manhattantville College in New York, Stone Ridge Country Day School

ocated in a suburb of Washington, D.C., and the San Francisco College or Women.

Sacred Heart University in Tokyo s affiliated with the Catholic Uni- ersity of America in Washington nd a number of American Sisters each at the university.

Other graduates of the Tokyo uni- ersity include the wife of Japan's Chief Justice, Dr. Kotara Tanaka, he daughter of former Prime Minis- er Shigeru Yoshida, and the wives nd daughters of others prominent in he government and the diplomatic corps.

The Society of the Sacred Heart his year celebrated the golden jubilee of its first school in Japan, the high school attended by Miss Shoda.

JAPANESE PRESS; PUBLIC OPINION SUPPORT CATHOLIC STAND IN CONTROVERSY OVER MARRIAGE

TOKYO, Japan — Public and press reaction has been in favor of the Catholic Church in the discussion of the betrothal of Crown Prince Akihito to Miss Michiko Shoda, who was educated in a Catholic school.

Only the Communist press has been critical, charging "American imperialist pressure."

In reviewing the betrothal the press has upbraided high officials for being slow in sanctioning it.

At the Imperial Household Meeting preceding the official announcement of the engagement, Prime Minister Kishi had asked several questions, among them: "I have heard that the Shoda family is Christian. The religion of the Imperial House is Shinto. How about this matter?" To which Court Chamberlain Usami answered: "It is true that many of the Shoda family are Christians. But, although Miss Shoda graduated from a Catholic school, she did not receive baptism. The public has no cause for alarm."

The press criticized the Prime Minister for his "antiquated and biased question," and the Chamberlain for his "lack of understanding of historical realities."

Professor Ikeda Kiyoshi of Keio University in Tokyo, a well-known author, wrote: "Officials involved in the marriage case of the Crown Prince showed proof of religious prejudice."

The influential daily newspaper, Mainichi, said in an editorial:

"The Prime Minister's statement that the 'religion of the Imperial House is Shinto' is both unwarranted and contradictory. While at this very moment the government has instituted a special commission to study the possibility of classifying the Ise Grand Shrine (family shrine of Japanese Emperors) as a non-religious institution, it is illogical to assume that the Shinto rites performed within the Imperial Palace temples are not of one and the same kind.

"Consequently the Prime Minister's opposing of Shinto to Christianity is irrelevant. Or perhaps it suggests that if Miss Shoda were a Catholic she might not be able to marry the Crown Prince. But if the Ise Shrine and its seasonal observances are concerned only with purification rites

connected with the veneration of the ancestors of the Imperial Family, then from the Catholic point of view, there would not be the slightest objection to them."

Public opinion has especially lauded the Crown Prince for the fact that "he put love and character above rank and wealth." The press asserted that Japan's youth is being given a good example from the top.

JAPANESE SCHOLAR DIES SHORTLY AFTER CONVERSION

OKAYAMA, Japan — Atsuo Masamune, noted Japanese literature scholar who was received into the Church in early November, died at the age of 76

Professor Masamune taught for many years at Notre Dame Seishin College here, which is conducted by the Sisters of Notre Dame de Namur. He was a brother of Hakucho Masamune, a Japanese writer.

JAPANESE OFFICIALS COOPERATE IN BUILDING LOURDES GROTTO

HONDO, Japan — The Catholic church in this capital city of Amakusa Island, a former stronghold of Christianity, has received aid from civil authorities in the construction of a Lourdes grotto.

It was the first such co-operation between Church and civil authorities here in more than three centuries.

Some 390 years ago, Amakusa Izu-no-Kami, then ruler of Hondo, requested Catholic missioners to come and preach the Christian religion in his island kingdom. While still a pagan, he cooperated with the missioners in building the first church in Hondo. At that time, almost all of his subjects became Catholics, but were later wiped out in the Shimabara Revolt of 1637-38 when the Japanese army massacred about 37,000 Christians.

After more than 300 years, the Church returned to Hondo in 1951 when the Columban Fathers established a mission there. At present Hondo parish has only about sixty Catholics, but the relations between the Church and the non-Catholic population are good.

A few months ago, when Columban Father John Ryle, present pastor of Hondo, announced plans for the erection of a grotto to commemorate the 100th anniversary of the Lourdes apparitions and to honor the deep devotion of the persecuted Japanese Catholics to Our Lady Hondo civil authorities assisted in the project and decided to pay half the cost of the grotto.

When Bishop Dominic Fukahori of Fukuoka came to bless the completed grotto, civil officials and dignitaries as well as hundreds of other non-Catholics joined in the ceremonies. About 1,500 persons, the majority of whom were non-Catholics, joined in a Blessed Sacrament procession through the streets of the city.

CHILDREN'S CATECHETICAL WEEKLY MAKES SUCCESSFUL START IN JAPAN

HIMEJI, Japan — The newest Catholic publication in Japan — a children's weekly catechetical magazine—made a successful beginning here according to Missionary Bulletin

monthly review of the Japanese clergy.

Both magazines are published by the Committee of the Apostolate in cooperation with the National Committee.

According to reports, 9,000 children attending Sunday school have already subscribed to "Kojika"—The Little Fawn—a 12-page weekly which includes catechetical features, pictures in color, games, an English lesson and a "Parents" page.

While written for children, Kojika is edited to meet the special religious and social situation of the Japanese apostolate. Pastors have long pointed out that the parents of children attenling Sunday school are almost all non-Catholics. Unwilling to take formal steps toward inquiring about Catholicism, they nevertheless welcome a convenient means of acquainting themselves with the Church.

The magazine is edited cooperatively, drawing on the talents and experience of priests, members of religious congregations, lay artists and writers. The Committee of the Apostolate with Father J. Spae, C.I.C.M., as secretary general coordinates the work.

JESUIT PROVINCIAL IN JAPAN IS DECORATED BY SPANISH GOVERNMENT

TOKYO, Japan — Father Pedro Arrupe, provincial of the Jesuit Province in Japan, has been given the medal of Isabel the Catholic by the Spanish government.

The Spanish Ambassador to Japan, Antonio Villacieros, awarded the medal to Father Arrupe in recognition of the Jesuit priest's achievements in Japan as a missionary and teacher. The medal is one of the highest Spanish awards for merit in the cultural field.

Father Arrupe was born in 1907 in Spain and studied medicine at the University of Madrid. He then studied theology and was ordained in 1936 in Germany, afterwards going to the U.S. to study psychology. He came to Japan in 1937.

In 1945 when the A-bomb exploded over Hiroshima, Father Arrupe was the novice master at the nearby Jesuit novitiate. He rushed immediately to the ruined area with what little medicine he could obtain and treated as many victims as he could, though exposed to the danger of radioactive contamination himself.

Dr. Kotaro Tanaka, Catholic Chief Justice of Japan, and members of the diplomatic corps attended the ceremony of presentation.

SPREAD OF BIRTH CONTROL URGED AT TOKYO SOCIAL WORK MEETING WITHOUT OPPORTUNITY TO REPLY

TOKYO, Japan — Catholic delegates to the 9th International Conference on Social Work, held here, are indignant because a strong plea was made for birth control without any comparable opportunity to reply.

A Swedish economist declared at a session of the conference that the spread of birth control "is a paramount social need in underdeveloped countries."

Dr. Gunner Myrdal told some 1,700 delegates that "your discussion of the

social needs in underdeveloped countries would be totally unrealistic if you did not give due emphasis to this particular need (birth control)."

Dr. Myrdal, who said he was speaking "merely as an economist," said that a check on population growth is needed so as to "raise the effective demand for labor, which in itself will have wholesome effects far outside the economic field."

He also said that birth control had spread in Western countries "almost as a subversive activity," and that it had against it "the powerful forces of organized society: the law, the medical profession, the press and the whole educational structure."

These statements were made at a plenary session, and despite the fact that a hundred Catholics were in attendance, no opportunity was given on the same level to those who hold that birth control by artificial means is an evil in itself and is therefore harmful to society. Catholic delegates, however, did voice the traditional Christian teaching on birth control at the various meetings of the conference's four commissions anl fifteen study groups.

In the course of the conference, forty-six Catholic social workers—priests, Sisters and a few lay people—were among fifty-three foreign residents of Japan honored by the Japanese government. Letters of commendation were presented to them in a ceremony in the main hall of the conference building by Welfare Minister Ryugo Hashimoto, who praised the recipients for having devoted themselves—for twenty years or more—to the relief and welfare of "the poor, the sick and the suffering." The same day, all the recipients were received in audience by the Emperor and Empress at the Imperial Palace

The Catholic International Union for Social Service (CIUSS) held an open meeting of its own during the general conference, and a Far Eastern regional meeting of Catholic charities representatives took place immediately before the social work meetings.

At the CIUSS meeting, presided over by Jane Hoey of New York, conference vice president who headed the Social Security Administration's Federal Bureau of Public Assistance in Washington from 1936 until 1953 overpopulation was referred to again.

Father Rogers J. Pelow, chairman of the Social Action Committee of the Religious Superiors' Conference of Japan, was one who spoke on the problem. He stressed the necessity of adhering to the moral law when offering a solution to this problem, while at the same time making use of all scientific advantages offered for a better utilization of the earth's resources.

The population problem includes biological, economic, technical, social cultural, psychological and moral factors, he said, and thus "every approach to the problem and every concrete solution proposed which does not touch upon these factors in principle and in fact is false in its premises, and therefore will necessarily contain false directives."

CATHOLIC, PROTESTANT UNIVERSITY STUDENT MOVEMENT STARTED IN JAPAN

TOKYO, Japan — Students of Christian universities in Japan, dis-

satisfied with Red control of the National Student Association, have formed a student movement of their own.

The Association of Students of Christian Universities was brought into being in ceremonies attended by 400 students at Aoyama University. Initially formed in seven universities, both Protestant and Catholic, it has an indicated membership of 25,000. Three busloads of students from the Jesuit Sophia University, Tokyo, and the Society of the Divine Word Nanzan University, Nagoya, formed the Catholic student representation at the founding meeting.

A main speaker was Dr. Masatoshi Matsushita, rector of St. Paul's (Rikkyo) University, Tokyo, who as envoy of Prime Minister Nobusuke Kishi had a special audience with Pope Pius XII in April, 1957, to express Japan's gratitude for the Pope's warnings against atomic and nuclear weapons. Dr. Matsushita, whose university did not immediately join the new federation, stressed the need for all Christians to work together to stem what he calls the flood of materialistic revolutionism.

In an address at the reception which followed the meeting, Father Francis Xavier Bosch, S.J., dean of students at Sophia University, said there is no reason why the Catholic and Protestant students of Japan can not get together on the fundamental principles of Christianity. Asserting that the two alternatives of today are Christ and Marx, he said:

"If you don't want Marx, you have to choose Christ. Catholic and Protestant students should band together to save their country from the greatest danger which has beset her in her long and glorious history."

EDUCATOR DIES IN TOKYO

TOKYO, Japan — A Requiem Mass was offered in St. Ignatius Church for Father Francis Xavier Bosch, S.J., German-born dean of men at Sophia University here.

Father Bosch (who died November 28) spoke and read Japanese fluently, and was in demand as a radio and television speaker. Born in Krefeld, Germany, in 1910, he joined the Society of Jesus in 1929, and studied at Falkenburg, Holland, and at Heythrop College in England. Ordained in 1938, he came to Japan in 1940.

DOMINICAN MISSIONER HAD STELLAR ROLE IN SINGER'S RISE TO FAME

MATSUYAMA, Japan — A poverty-bound Spanish Dominican missioner here feels like an art patron of old: a Japanese girl whom he encouraged to go on from his parish choir to intensive voice training has made the grade with the Metropolitan Opera in New York.

Kunie Imai, who won acclaim from the New York critics when she sang the role of Cho-Cho-San in Puccini's Madame Butterfly at the Metropolitan Opera House, got her major push from Father Sergio Santamaria, O.P.

The Spanish friar is now director of the Dominican-conducted mental hospital here. When he first met Miss Imai, in 1950, he was pastor of Our Lady of Pilar parish in nearby Imabari. Some friends of hers, already members of the Pilar choir, asked

Father Santamaria whether she could join the choir despite the fact she was a pagan. The priest consented, and the girl joined the choir despite initial disapproval on the part of her mother.

Earlier that year, Kunie Imai had won a Japanese Broadcasting Corporation singing contest for Ehime prefecture, and she entered the contest for the whole island of Shikoku shortly after joining the choir.

It was Father Santamaria who drove her and her family in his jeep from Imabari to Matsuyama, where the contest was held. Kunie won first prize, and on the way back home, Father Santamaria casually suggested: "How about studying Spanish and going to Spain to study music?"

Three days later the priest was nonplussed to find she was indeed studying Spanish. So to carry out his part of what had started as banter, he wrote his provincial in Spain, asking if a music scholarship could be arranged for Kunie.

As a result, the young singer—who also started studying the Catholic Faith, later to be baptized Cecilia, after the patron saint of music—set out for the International Music University in Madrid the following year. She was graduated in three years instead of the usual four, and then went on to the Madrid Conservatory.

On completing her work at the conservatory in 1957, the young soprano had won a cash award from the Spanish Minstry of Education for her outstanding work, and had won the conservatory's first prize, the Mozart Prize and the Lucrecia Azcuna Prize.

Miss Imai studied further under Ettore Verna in Milan, Italy, and last summer made her operatic debut in the title role of Madame Butterfly in Seville. Rudolf Bing, the Metropolitan's general manager, heard her sing in Europe, and immediately signed her on for the New York appearance.

It was a hit. But Kunie wasn't ready to rest on her laurels. She had already contracted to return to Europe almost immediately for performances in Turin, Como, Naples, Rome and Parma.

Miss Imai, now 27, has expressed her gratitude to Father Santamaria. His kindness not only led to her conversion and contributed to her rise in the world of music, but it also had another effect: Her parents, once hostile to the Church, are now devout Catholics.

FIANCEE OF JAPAN CROWN PRINCE SOUGHT REFUGE FROM PURSUING NEWSMEN AT CATHOLIC ALMA MATER

TOKYO, Japan — Michiko Shoda, fiancee of Japan's Crown Prince, fled to her alma mater, Sacred Heart University here, to escape from reporters and photographers who had been pursuing here for news and pictures.

Although the rest of the world knew before the official announcement that Miss Shoda had been selected to become the future Empress of Japan, the Japanese public was almost completely in the dark.

Before the official announcement came out, however it was known at all the newspaper offices that the girl selected was Miss Shoda, and newsmen kept close watch on the Shoda residence.

One afternoon as Miss Shoda and her mother drove out in the family

automobile, they were immediately followed by reporters and cameramen. When the car stopped at a red light one photographer pulled open the door of the car and demanded Miss Shoda pose for a picture.

Closing the door, the driver of the Shoda auto headed for Michiko's alma mater, Sacred Heart University, although that was not the original destination. As soon as the car arrived at the University Mrs. Shoda and her daughter rushed into the school, with the fifty or more newsmen, dashing after them. They rushed around the corridors, pulling open doors and peering into rooms.

Mother Elizabeth Britt, president of the University, told this correspondent that they were genuinely concerned for the girl and her mother. Students came to the rescue, surrounding the Shodas and managing to get them upstairs.

Finally, six hours later, the reporters and photographers were persuaded to leave Sacred Heart University.

Following the official announcement of the engagement, Mother Britt issued the following statement about Michiko:

"I feel privileged in joining my good wishes to those of the whole nation in congratulating His Imperial Highness, the Crown Prince, on his own choice of Miss Michiko Shoda.

"Queenly in every sense of the word, Michiko-san has a heart of gold, a keen intellect, a ready wit and a sense of responsibility not always found in today's youth.

"With a Crown Prince capable of discerning such true values, not only Japan but the whole world should rejoice. It is very gratifying to know that this match has as a foundation the strong ties of reciprocated love, stronger than which is no earthly power.

"The faculty, graduates and students of the University join me in offering our sincerest congratulations."

KOREA

CATHOLIC, PROTESTANT BODIES, U.S. AND KOREAN GOVERNMENTS JOIN IN AIDING FLOOD VICTIMS

SEOUL, Korea — Two religious organizations and several agencies of two governments are cooperating in the resettlement of 2,000 families that lost their homes in a flood here two months ago.

Catholic Relief Services-National Catholic Welfare Conference has distributed the clothing and materials for a quilt-making project which it is directing. The Korean branch of the Protestant Church World Service has opened supplementary feeding stations to fight hunger, and the United States and Korean armies have supplied tents and other equipment for winter housing. A clinic has been established in one of the tents by the Korean Ministry of Health.

The City of Seoul has provided land for the construction of a new self-supporting community for the 2,000 families, and the Republic of Korea will provide low-interest, long-term loans for the financing of construction. The International Cooperation Administration's mission in Korea is providing more than a milllion board-feet of lumber and 6,300 tons of cement for the construction which

will be under the supervision of community development experts of the Mutual Security Program. ICA also is providing six ounces of flour a day to each refugee from U.S. surplus wheat. Three-fifths of the families are receiving food and clothing.

The 2,000 families are refugees from the Communist north, who fled south to Seoul and established temporary homes on a sand bank in the valley of the Han River, just outside Seoul. Over the past four years, they had achieved a certain amount of prosperity as the rehabilitation of Korea developed through the energy of the people and aid from America.

Then, in September, a flood swept down the Han River and wiped out the temporary homes they had established and carried away almost everything they accumulated through the past four years.

The soldiers of the two armies moved in at once to provide temporary shelter and Korean Church World Service opened its feeding stations while the Catholic Relief Services-NCWC started distributing the clothing it had accumulated in warehouses, for just such emergencies, as a result of the contributions of Catholics all over the United States.

Students of Ewha University's school of social work cooperated with the International Cooperation Administration's community development workers in a survey of the refugees while other agencies prepared to aid It was found that 800 of the 2,000 familes had accumulated sufficient resources, that were not carried away by the flood, so they did not need help in caring for themselves, but would need new homes.

Ri Ho Yoon, a young refugee who had fled south seven years ago to fight against the Communists, participated in the survey. He urged that no family take aid that it did not need, and added: "More than anything, we want to support ourselves."

KOREANS WELCOME APOSTOLIC DELEGATE GET FIRST BLESSING FROM POPE JOHN

CHUNCHON, Korea — Thousands of Catholics waving Korean and Vatican flags lined this city's streets to greet the Apostolic Delegate to Korea on his first visit to the Chunchon Apostolic Vicariate.

The Delegate, Msgr. Egano Righi Lambertini, later imparted the first apostolic blessing from His Holiness Pope John XXIII to be given in this country.

KOREAN ISLANDS VISITED BY BISHOP FOR FIRST TIME

HUKSAN, Korea — For the first time in the history of the islands a Catholic bishop set foot on the Huksan Archipelago, sixty-five miles out in the Yellow Sea.

Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju blessed and dedicated to Our Lady of the Seven Dolors a new brick church to seat 800 people. All the materials for the new church were brought from the mainland—the islands having no timber and very little arable land.

Seven Dolors is one of the seven new parishes started in Kwangju Vicadiate in the last year. Christianity first came to the islands in 1951 when the priest in Mokpo city paid his

first visit there at the invitation of some islanders who had heard of the Catholic Church from friends on the mainland. From 1951 to June, 1958, the islands were an out-mission of Mokpo city's Holy Cross parish.

Starting on nothing but good will in 1951 and getting only periodic visits from a priest, the islanders have shown a remarkable interest in the Church. There are now almost 700 Catholics with more than 1,400 catechumens.

There are two priests, Columbans, living on the main island—Father Sean Brazil, the pastor, and Father Sylvester Curran his curate. Both are natives of Ireland, Father Brazil from Dublin and Father Curran from County Clare.

If the weather is good, travel to the islands takes about six hours by boat from Mokpo, the nearest big port. The whole group of islands is considered dangerous for even big boats because of the frequent fogs and typhoons, and strong currents that sweep westward to the coast of Red China. Commercial transport to and from the mainland is uncertain and slow. The only inter-island service is in small boats that are at the mercy of the weather. In bad weather there is no communication between the islands. For that reason the priests have to use a big boat that can travel in all kinds of weather. Catholic Relief Services-National Catholic Welfare Conference several months ago donated $500 towards the price of a boat that can take the priest from island to island in all kinds of weather in the event of a sick call.

The Huksan Archipelago comprises fourteen islands scattered over an area of 200 miles. With little arable land, the islands are self-supporting for only three months of the year. The 160,000 inhabitants depend on fishing for a living. Fishing fleets based on Inchon, Mokpo, Yosu, Pusan call at the islands for shelter in bad weather. Every year there is seasonal employment when the whaling ships call there. Local fishermen clean and process the whales.

Bishop Henry was accorded a civic reception for his first visit. Local officials joined by the Catholic population of the islands gave him warm welcome.

PRIEST GIVES LAST RITES IN KOREAN BUDDHIST TEMPLE

CHEJU, Korea — A Columban priest administered the last sacraments in a Buddhist temple here.

Father Edward Quinn, S.S.C. of Omaha, Neb., had previously attended a 15-year-old Catholic girl, stricken with lung disease, in her home. When he returned a few days later, he was told that she had been taken by her family, all Buddhists, to die in a Buddhist temple.

The priest finally located her and got permission from the Buddhist monk to speak to her alone. He found her family had taken her to the temple on the pretense they were taking her to a hospital.

A convert of only a year, the girl was overjoyed to see a priest again. She received the last sacraments as she lay dying at a statue of Buddha, vigil lights burning all around.

Although Father Quinn was not permitted to see the girl again, he

learned she remained steadfast in her Faith until the end.

U.S. COUPLE TO WORK AS LAY HELPERS OF MISSIONS IN KOREA

KWANGJU, Korea — The first American couple to undertake work as lay helpers of the missions in Korea have arrived here.

They are Mr. and Mrs. Edward E. Kreiss of St. Jarlath's parish, Oakland, Calif., who were assigned to assist Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju, in the material administration of his missionary territory.

Mr. Kreiss is qualified in supply and logistical support work and has extensive experience in accounting. Mrs. Kreiss is qualified in secretarial work and office management.

Veteran of twenty-two years service in the U.S. Navy, holder of the Bronze star from the Korean war, Mr. Kreiss served in the major battle fleets of the Pacific during World War II and retired in December, 1957.

A native of Redwood City, Calif., and a convert to the Church, Mr. Kreiss was baptized in 1952 at the Star of the Sea chapel at Yokosuka Naval Base, Japan.

COLUMBANS NOW HAVE 92 PRIESTS IN KOREA

SEOUL, Korea — Ten more Columban priests have arrived in Korea, making a total of ninety-two members of the Society including two bishops now serving here.

They have charge of two Vicariates Apostolic containing over 70,000 Catholics.

Among the new arrivals is Father J. Charles O'Brien of Chicago, who was expelled from China by the Communists in 1952 after serving there for twenty years. Another veteran of the missions is Father Stanislaus Walczak of Greenport, Pa., who spent five years in China.

Other Columban priests from the United States are: Father Charles J. O'Rourke, Council Bluffs, Iowa; Father Thomas M. Walsh, Somerville, Mass., and Father Francis J. Royer, Chicago.

The new arrivals will spend the next six months studying the Korean language.

FIRST YCW UNIT IN KOREA ESTABLISHED

SEOUL, Korea — The first unit in Korea of the international Young Christian Workers Movement has been set up among nurses and student nurses at the Seoul University Nursing School.

Affiliation of the unit with the international movement came during a four-day visit to Korea by Msgr. Joseph Cardijn of Malines, Belgium, founder of the Young Christian Workers.

Msgr. Cardijn left here for Hong Kong, from where he will go to Saigon, Vietnam, and Bangkok, Thailand, to complete a four-month tour of the Far East aimed at promoting the Young Christian Worker Movement.

While in Korea he visited several industrial centers and subsequently reported that he was impressed by the opportunities he had seen for his movement in this country.

"South Korea is engaged on a large scale industrialization program," Msgr. Cardijn pointed out. "With the start of industries there is the greatest opportunity for our movement. By getting there first, the Young Christian Workers will have the greatest influence on the labor force of the country."

5 MEMBERS OF CHURCH'S OLDEST NURSING ORDER ARRIVE IN KOREA

KWANGJU, Korea—Five members of the Irish Province of the Hospitaller Order of St. John of God have arrived here to establish a hospital in the Apostolic Vicariate of Kwangju.

The Order of St. John of God—the Church's oldest nursing order—is the first congregation of Brothers ever to send representatives to work in Korea. The five Brothers came to this country at the invitation of Bishop Harold Henry, Vicar Apostolic of Kwangju.

KOREANS HONOR COLUMBAN FATHERS FOR QUARTER CENTURY OF SERVICE

KWANGJU, Korea — Bishop Harold Henry, Vicar Apostolic of Kwangju, blessed a replica of the Lourdes grotto built with donations from Korean Catholics to mark the Columban Fathers' 25th anniversary in Korea.

The shrine is located on the grounds of the Bishop's residence here. Contributions for its construction came from priests and laity all over the Kwangju Vicariate.

Korean Catholics have also sent the Superior General of the Columban Fathers a spiritual bouquet to show their appreciation for the community's work in this country during the past quarter century.

KOREAN GROUP RAISES $6,602 FOR HOLY FATHER'S CHARITIES

SEOUL, Korea — The Catholic Charities Carnival here has raised $6,602 for the "Holy Father's charities in Korea."

The Korean Martyrs' Council of Catholic Men, and the Catholic Women of Korea, sponsored the carnival which they hope will become an annual event.

The groups also sent to His Holiness Pope John XXIII a spiritual bouquet consisting of pledges of 22,809 Masses, 17,351 Communions, 16,584 visits to the Blessed Sacrament, and 42,525 Rosaries for the intentions of the Holy Father.

HUNDREDS CROWD SCHOOL FOR ENTHRONEMENT OF U.S.-BORN BISHOP IN KOREA

CHONGJU, Korea — Hundreds of Catholics from all parishes of the Vicariate of Chongju came here for the first Pontifical Mass sung by Bishop James V. Pardy, M.M., who is first Vicar Apostolic of Chongju, on his arrival here after his consecration in the United States.

The Maryknoll Bishop, who had long been a missioner here, was consecrated at Maryknoll, N.Y., last September 16. His return to Korea was the cause of celebrations by the almost 20,000 Catholics of the new Vicariate. The Mass was celebrated in the Chongju Middle School auditorium, as

there is no cathedral in the city. Over 700 Catholics, joined by twenty-nine sisters and Government and civic officials, were seated in the hall. Hundred, more stotod outside.

Preceding the Pontifical Mass was the induction ceremony for Bishop Pardy carried out by the Apostolic Delegate to Korea, Msgr. Egano Righi Lambertini. The papal documents withdrawing the territory from the jurisdiction of Seoul vicariate and creating the new Vicariate Apostolic of Chongju, were read in Latin and also in Korean.

After the reading of them, the Apostolic Delegate enthroned Bishop Pardy at the Gospel side of the sanctuary, handing to him the symbol of his authority to rule the Vicariate, the Bishop's crozier. The enthronement complete, all the priests of the new Vicariate signified their obedience by kneeling and kissing the bishop's ring.

Present in the sanctuary were: Bishop Paul Ro, Vicar Apostolic of Seoul; Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon; Bishop Bartholomew Kim, Vicar Apostolic of Chongju, and Bishop John Choi, Vicar Apostolic of Pusan. Two exiled Apostolic Administrators of territory in Red-held North Korea were also there—Msgr. George M. Carroll, M.M., Apostolic Administrator of the Pyong Yang Vicariate and Father Timothy Bitterli, O.S.B., Apostolic Administrator of the Diocese of Yenki and the Vicariate Apostolic of Hamheung. The fifty-seven priests attending the Mass included the superiors of the religious orders and missionary societies in Korea.

Bishop Pardy, who was Vicar General of the Society at Maryknoll, N.Y., before his consecration, told his new flock: "I was sent here by the Pope for the spread of the Faith and the conversion of the people of this Vicariate. I now have a double responsibility, that of saving my own soul and the souls of those entrusted to my care."

Acting as assistant priest at the Pontifical Mass was a childhood friend of the Bishop, Father William J. Borer, who lived in the same Brooklyn parish, St. Rose of Lima. The ministers at the Mass were: deacon, Father Lucien D. Fortin, Walton N.Y.,; subdeacon, Father John L. Burke, Peabody, N.Y., masters of ceremonies, Father Gerald J. Farrell and Father Angelo S. Montuori, both of New York City. All are Maryknoll priests in the new Vicariate.

The crozier used at the Mass by Bishop Pardy was first used by Bishop John McCloskey of Albany—who became the first American Cardinal—over one hundred years ago. In 1949 it was given to Bishop Patrick A. Byrne M.M. when he was Apostolic Delegate to Korea. Seized by the Red in 1950, Bishop Byrne died a prisoner in North Korea that November. The Crozier, hidden during the Red occupation of Seoul, was found and was returned to Maryknoll by the then Father Pardy. It was presented to him for his consecration.

The vestments worn at the Mass by the bishop and sacred ministers were presented to the new bishop by the Maryknoll Sisters.

KOREAN 'DEATH MARCH' SURVIVORS REUNITED AT ORDINATION JUBILEE

CHONAN, Korea — Three priest survivors of the infarmous "Death

March" through the mountains of northeast Korea in November 1950 met here to celebrate the silver jubilee of the ordination of one of their number.

Father Celestin Coyos of the Paris Foreign Mission Society celebrated his 25th anniversary with a High Mass presided over by Bishop Paul Ro, Vicar Apostolic of Seoul. Also participating were Bishop Thomas Quinlan, Vicar Apostolic of Chun Chon and Father Philip Crosbie, Columban Father from Australia, both "Death March" survivors. Father William Booth, M.M. a fourth priest survivor was unable to attend.

Two Korean priests, both natives of the parish who were sent to the seminary by Father Coyos, were deacon and subdeacon. Over thirty priests were present.

Ten Catholic priests started the "Death March." Three died during it and three died from its effects in prison camps in North Korea. Among the dead were Bishop Patrick A. Byrne, M.M., Apostolic Delegate to Korea, one Irish Columban Father and four French priests of the Paris Foreign Mission Society.

The four survivors were together all during their imprisonment, changing from camp to came during a period of three years until they were released in the late spring of 1953.

PARIS FOREIGN MISSION PRIESTS TAKE OVER NEW AREA IN KOREA

ANDONG, Korea — Under an agreement with Bishop John Sye, Vicar Apostolic of Taegu, the Paris Foreign Mission Society has taken over the spiritual care of eight counties and the city of Pohang in the northeast section of his Vicariate.

Covering an area of almost 3,000 square miles with a population of over 1,000,000, the new territory has six parishes with over 4,000 Catholics. There are four permanent and two temporary churches in the area.

Headquarters of the new mission is Andong, a city of 50,000 people. It will also be the center for Korean language study for new priests coming to the area. The mission will be administered by Father Francis Haller, a veteran of twenty-two years in Korea.

Biggest town in the area is Pohang, where the U.S. First Cavalry Division swarmed ashore on July 18, 1950, to hold the northern end of the Pusan perimeter against the Reds.

CATHOLICS WIN FIRST PRIZES IN KOREAN 4-H CLUB CONTESTS

SEOUL, Korea — Two Korean Catholics won first prizes at National 4-H Club contests held here.

Thomas Kim won first prize for club leadership and Agatha Ri got another first prize for her exhibit of woolen goods. Both are members of Hallim parish on Cheju Island.

Started less than a year ago by the pastor of the parish, Columban Father Patrick J. McGlinchey of County Donegal, Ireland, the Hallim 4-H clubs now have twenty members.

KOREAN PRESIDENT THANKS CATHOLICS FOR AID TO NATION

SEOUL, Korea — President Syngman Rhee has expressed his gratitude

here for the aid given to this country by Catholic relief agencies and individual Catholics.

The Korean chief of state voiced his thanks during a meeting at the presidential residence here with Bishop James V. Pardy, M.M., Vicar Apostolic of Chongju.

PREPARE 2,200 COMFORTERS FOR KOREAN FLOOD VICTIMS

SEOUL, Korea — Catholic Relief Services-National Catholic Welfare Conference are making 2,200 comforters for victims of floods in the Han River area last summer.

Under the supervision of two Sisters of Our Lady of Perpetual Help, thirty women from among the flood victims are preparing the material for the comforters, which will be distributed to needy families living temporarily in tent villages on the outskirts of Seoul.

MALAYA

FRANCISCAN NUNS TO BUILD NEW HOSPITAL IN MALAYA

SINGAPORE, Malaya — The cornerstone of a new 73-bed hospital run by Franciscan Missionaries of the Divine Motherhood will be laid here on January 9, 1959.

The congregation already has fifteen members at work in this Archdiocese, where they help operate a government-sponsored institution for victims of Hansen's disease (leprosy) and run a training school for nurses.

In addition, twenty-seven Malayan girls are in training in England and Ireland for work in the new Mount Alvernia hospital, whose capacity may be increased to 124 beds with the help of a government grant.

NEW GUINEA

BLESSES NEW CATHOLIC SCHOOL IN NEW GUINEA

MADANG, New Guinea — Bishop Adolph Noser, S.V.D., Vicar Apostolic of Alexishafen, presided at the solemn blessing and opening of the new Catholic School here.

The school accepts English-speaking students of the area and already has an enrollment of forty. It is headed by an American Divine Word missionary, Father John T. Goch, of Youngstown, Pa., pastor of the Catholic church of Madang since 1955. The parish was founded by Divine Word missionaries in 1947.

WORK NEARING COMPLETION ON FIRST BIBLE TRANSLATION IN NEW GUINEA 'PIDGIN ENGLISH'

ALEXISHAFEN, New Guinea — Three Divine Word missionary priests here are completing the first Catholic translation of St. Mark's Gospel into the Neo-Melanesian language, otherwise known as "pidgin English."

This language is the only one shared by all New Guinea native tribes, who otherwise are split into hundreds of mutually unintelligible linguistic groups.

Bible history books, the Sunday Gospels, catechisms, hymn books, and other liturgical prayers in Neo-Melanesian have long been in use, but this is the first time a complete book of the Bible has been translated into this language by Catholic missioners.

The priests on the Bible translation board are Fathers John T. Feeley, S.V.D., of Eagle Grove, Iowa, Rudolph Jischke, S.V.D., Leutmannsdorf, Kreisschweidnitz, Silesia, and William J. Saiko, S.V.D., St. Paul, Minn.

AIRPORT STARTED IN NEW GUINEA; AUSTRIAN TRIBUTE TO BISHOP

WEWAK, New Guinea — A new airfield, the gift of the Austrian Farm Youth organization, has been started here.

Through a campaign conducted in "Die Wende" (The Turning Point), the official organ of the Austrian Farm Youth organization, a fund of about $12,000 was raised for the construction of the airfield as a tribute to New Guinea's "Flying Bishop," Bishop Leo Arkfeld, S.V.D., Apostolic Vicar of Wewak.

A recent magazine article highlighting the difficulties of missionaries working in New Guinea, and their need for an adequate airfield to help them secure supplies in the interior, inspired the fund raising campaign.

PAKISTAN

NEW SEMINARY FOR PAKISTAN

KARACHI, Pakistan — Archbishop Joseph Cordeiro of Karachi blessed a new regional seminary built here for the common use of the four Sees of western Pakistan. The seminary is conducted by Franciscan Fathers of the Order's Dutch province.

FIRST PAKISTAN NUNCIO PRESENTS CREDENTIALS

KARACHI, Pakistan — Msgr. Emanuele Clarizo, the first Apostolic Internuncio to Pakistan, has presented his credentials to President Mohammad Ayub Khan of Pakistan.

In an address at the ceremony Msgr. Clarizio said he considered himself fortunate to be in Pakistan "at a time when the national life is taking new shape and men are striving with new fervor after . . . unity and discipline."

President Ayub Khan promised the Apostolic Internuncio the "full support and cooperation" of himself and his government.

From 1947 to 1949 Msgr. Clarizio was auditor of the Apostolic Delegation in Washington, D.C.

PHILIPPINES

FILIPINO UNION FINED FOR DAMAGES SUFFERED BY CATHOLIC UNIVERSITY DURING STRIKE

MANILA, Philippines — A Manila court has ordered a Filipino labor union to pay the Dominican Fathers at Santo Tomas University $25,000 for moral damages during a 1956 strike of university employees.

In addition Judge Magho Gatmaitan ordered the union to pay $500 to the university's student cooperative for damages and $2,500 as attorney's fees.

Two unions were involved—the National Labor Union and the Federation of Free Workers. They are strike of University employees.

The strike involved University of Santo Tomas Hospital employees who wanted more pay and other issues involving overtime, sick and vacation leaves. The strikers picketed the university and so conducted themselves that the Catholic Hierarchy of the Philippines on March 11, 1956, issued a statement reminding the respect not only the physical property workers of their moral obligations to respect not only the physical property of their employer but also his reputation.

Judge Gatmaitan said in his decision:

"The court is forced to the finding that the conduct of the strike at University of Santo Tomas was a series of threats, insults, villifications, physical injuries upon innocent persons, blockage of supplies needed by the hospital and by the non-striking employees and the deliberate performance of foul acts of sabotage. . ."

It was after the Department of Labor had failed to achieve a reconsiliation that the university authorities instituted a civil case against the unions.

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200 PRELATES TRAVEL TO MANILA FOR FAR EASTERN CONFERENCE

MANILA, Philippines — Close to 200 Asian prelates arrived here to serve as delegates or observers at the conference of Far Eastern bishops opening December 10.

More than eighty members of the hierarchies of the Philippines, Taiwan Korea, Japan, Hong Kong, Macao, Fiji, Indonesia, Vietnam, Laos, Cambodia and Malaya took an official part in the conference.

Bishops from Burma, India, Pakistan, Ceylon, Australia, New Zealand and Oceania were invited to attend as observers.

His Eminence Gregoire Pierre XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, was the Papal Legate to the conference. The Cardinal also presided at the consecration of the Manila Cathedral prior to the conference opening.

Seminars on special question were held by bishops from different countries. The Japanese hierarchy, for example, dealt with the problem of seminaries and the training of priests in the Far East. Other questions included religious instruction in Catholic schools, the lay apostolate, Church organizations, Catholic use of radio and television, and social action by the clergy.

U.S. BISHOP ENTHRONED IN FILIPINO VICARIATE

JOLO, Philippines — Bishop Francis J. McSorley, O.M.I., has been enthroned here as Apostolic Vicar of Sulu.

The Bishop, formerly from Philadelphia, was consecrated in that city on October 8. He has served since 1954 as Apostolic Prefect of Sulu, which was raised to the rank of a Vicariate in July.

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330 BAPTISMS IN FIRST MONTH OF NEW MISSION

DAVAO, Philippines — During the first month in their new parish here, two Maryknoll priests have been working eighteen hours a day "bringing old and new Catholics into the Faith."

Citing a total of 330 baptisms in the first month in Magugpo, Father Joseph W. Regan, M.M., said: "This is an indication of the great need for more priests in an area too long without them."

A veteran of twenty years in the missions of South China, Father Regan, a native of Fairhaven, Mass., is presently serving as Regional Superior of all Maryknollers in the Philippine Islands.

Last year a dozen veteran and newly ordained Maryknoll Missioners were led by Father Regan into an undeveloped area of 3,200 square miles in the Province of Davao on Mindanao Island.

Father Regan's mission parish at Magugpo—which he staffs with Father James T. Ferry, M.M., of New Rochelle, N.Y.—consists of three municipalities and about 130 barrios (villages), besides the main town of Magugpo. Because a number of barrios are scattered—some of them without passable roads—it is practically impossible to cover all of them, according to Father Regan.

The primary task for the Maryknollers in this area will be restoring a lost faith. Although Catholicism was brought to the Philippines in 1565 by Spanish missioners, the majority of the people are not well instructed, due to a paucity of priests. Over the past seventy-five years, the ratio in Father Regan's mission area has dropped to one priest for every 20,000 Catholics —as compared with the U.S. figure of one priest for every 635 Catholics.

The region has exceptionally fertile volcanic soil and an enviable tropical climate. Noted for its Manila hemp. Davao has a population of 365,000, with the majority of its inhabitants speaking a Visayan dialect.

The Maryknoll missions area is now classified as "pioneer territory" to which the government is attracting settlers from over-crowded northern islands. Nearly 5,000 people a month are moving into the Davao region from other islands.

Faced with this increase in population, the small number of priests previously working on Davao found themselves unable to administer adequately the spiritual needs of the people.

"On top of this is the problem of Protestant infiltration," explains Father Regan. "When the Communists closed down China, Protestant missioners came into the Philippines in large numbers. Today, there are twice as many Protestant as there are Catholic missioners in the nominally Catholic country."

Today there are fewer priests in the Philippine Islands than there were sixty years ago, at the time of the Spanish-American War, Father Regan points out. Then, there were 3,193 foreign and native priests in the Philippines. Today, figures from the Catholic Directory reveal there are only 2,938 priests in the islands—a decrease of 255 priests. During this same period, the population of the Philippines has trebled from 6,500,000 to over 19,000,000.

"Is it any wonder, then," asks Father Regan, "that most of the Catholics do not know much about their religion? There simply haven't been enough priests to instruct and care for them."

The future of the Church in the Philippines depends upon native voca-

tions, says the veteran Maryknoller. At present there are forty boys studying in the Minor Seminary of Davao, and about a dozen have gone on to the Major Seminary in Manila.

"Every bishop and parish priest in the Philippines is encouraging vocations," declares Father Regan. "But it will be many years before a native clergy will be able to take over. Right now, we need hundreds of foreign missioners to preserve the Faith that was planted in the hearts of our people four hundred years ago."

LARGEST CHURCH IN ORIENT CONSECRATED IN MANILA

MANILA, Philippines — The Redemptorist Fathers' church here, said to be the largest in the Orient has been consecrated by Archbishop Rufino J. Santos of Manila.

The new church is the Philippine National Shrine of Our Mother of Perpetual Help. It is one of the twenty largest churches in the world and took five years to build.

The Redemptorist Fathers estimate that some 80,000 Filipinos attended the Novena of the Mother of Perpetual Help weekly in their old church. Fourteen novena services held in the old church will continue to be held in the new church. Included are two which are broadcast to an estimated 2,000,000 listeners.

NEW MANILA CATHEDRAL DEDICATED BY CARDINAL; BISHOPS' MEETING HELD

MANILA, Philippines — His Eminence Gregoire Pierre XV Cardinal Agagianian has consecrated Manila's rebuilt Cathedral of the Immaculate Conception here.

The consecration preceeded the opening of a conference of some sixty Asian Bishops who met under Cardinal Agagianian's leadership to discuss problems peculiar to the Far Eastern territories.

Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, the Cardinal was here as Legate to the Bishops' meeting of His Holiness Pope John XXIII. He was accompanied by fifty-five others on the flight from Rome for the two events.

The consecration of the Cathedral lasted two days and was surrounded by a number of Church and official functions.

The Cathedral, a 400-year-old edifice, has been rebuilt five times. This last restoration, costing about two million dollars, establishes the church as a reinforced, earthquake-proof building. Newly installed work includes Italian stained glass and some seventeen colors of Italian marble for the main altar and the eight side chapels.

The reconstructed church is equipped with a ten-ton pipe organ, the largest in the Orient.

The original church was built in 1571 and was destroyed by fire twelve years later. A new Cathedral was built in 1593, but it was razed by the Philippines' most destructive earthquake in 1645. Again reconstructed in 1654, the Cathedral burned down in 1863. It was again renovated but was damaged in an 1881 earthquake. Restored for the fourth time, it was bombed during World War II.

Archbishop Rufino J. Santos of Manila ordered the fifth reconstruction, now completed.

When Cardinal Agagianian arrived here he was greeted by an airport throng which included the Philippine Vice President Diosardo Macapagal, Manila Mayor Arsenio Lacson, military troops who awarded the Cardinal a 19-gun salute, many from the country's diplomatic corps and a number of prelates of the Church.

Leading the ecclesiatic reception group were Archbishop Egidio Vagnozzi, Nuncio Apostolic in the Philippines, and Archbishop Santos.

Only one incident marred the arrival. The SAS airplane carrying the official party blew a tire upon landing at Manila, but danger was averted and the pilot held the craft under control.

Arriving with the Papal Legate were other members of the Pontifical mission and Father Michael Browne, Master General of the Dominican Fathers. A group of singers of the Cappella Musicale Pontificia, a Pontifical choir which sang at the Cathedral dedication, also traveled with the Cardinal.

Cardinal Agagianian spoke briefly at the airport and told the crowd that Pope John sent his paternal blessing to the Filipino people.

The enthusiasm of the greeting extended from the airport into the city, where a liturgical reception for the fission was held at St. Augustine's Church.

The busy official schedule began the day after the arrival.

The Cardinal officiated at a Mass for the Religious Sisters of the Islands at Santo Domingo Church in Quezon City and the next day he blessed the new Cathedral's mammoth organ.

The came the consecration of the Cathedral, and after all the church's altars had been dedicated, Archbishop Vagnozzi celebrated a Solemn Pontifical Mass.

Another Solemn Pontifical Mass was celebrated on the Cathedral's feast, the feast of the Immaculate Conception, by Cardinal Agagianian and the "Te Deum" was sung.

On the next day Archbishop Santos celebrated a third Pontinfical Mass and that evening the University of Santo Thomas conferred a degree of Doctor of Laws upon the visiting Cardinal.

DUTCH CARMELITES BEGIN WORK IN PHILIPPINES

NEGROS, Philippines — Carmelite Fathers from the Netherlands have opened three parishes in the Diocese of Dumaguete and have opened a postulancy, where they hope to recruit members for their Order.

Carmelite Sisters from Madrid, Spain, plan to open their first foundation in Dumaguete City this month, to begin their first work in the Orient.

Other Carmelites already working in the Philippines include Discalced Carmelites from the United States province, who work in Infanta, and Discalced Carmelites from the Irish province, who work in the Archdio-

ceses of Manila and Jaro. Discalced Carmelite Missionary Sisters conduct social and educational work in the Archdiocese of Jaro and the Diocese of Bacolod.

MASTER GENERAL OF DOMINICANS ADDRESSES MANILA STUDENTS

MANILA, Philippines — Father Michael D. Browne, Master General of the Dominican Order, told the students at the Dominican University of Santo Tomas here "to defend with all your heart and soul those institutions which stand for Catholic education."

Father Browne also paid tribute to Santo Tomas University saying, "No other university stands more fully for Catholic educators than the University of Santo Tomas."

The University of Santo Tomas in a formal ceremony conferred on Father Browne an honorary Doctor of Laws degree.

TAIWAN

CIVILIAN CASUALTIES ON QUEMOY INCREASING, MISSIONER REPORTS

TAIPEI, Taiwan — Civilian casualties on Quemoy, in relation to the number of shells fired by the Chinese Reds onto that off-shore island, are heavier than ever.

This was reported here by Quemoy's only Catholic missioner, Franciscan Father Bernard Druetto, who made a short trip to Taiwan. He has now returned to the island which the Communists are shelling from the China mainland every other day.

Father Druetto said:

"Civilian casualties, in ratio to the number of shells, are greater than they were during the intense daily shelling of the six weeks from August 23.

"The shelling has been lighter but the people — who must work to live — take more risks, lulled by the sporadic attacks, and work in the fields, go to the markets.

"It is a cruel thing to play politics with peoples lives."

Like the civilian victims of the Red shelling, Father Druetto sleeps in his dugout every other night.

REQUIEM CELEBRATED ON TAIWAN FOR CARDINAL COSTANTINI, ONCE APOSTOLIC DELEGATE TO CHINA

TAIPEI, Taiwan — Requiem Mass was offered here for the late Cardinal Celso Costantini by the Superior General of the Congregation he founded while he was Apostolic Delegate in China.

The Mass was celebrated in the Church of St. Christopher by Archbishop Joseph Kuo of Taipei. The Archbishop is Superior General of the Congregation of the Disciples of the Lord — a congregation of Chinese priests founded in 1928 by Cardinal Costantini.

Archbishop Kuo was assisted by priests of the Congregation, to whom the Archdiocese of Taipei is confided.

In the sanctuary during the Mass was the Apostolic Internuncio, to China, Archbishop Anthony Riberi.

The eulogy was delivered by Father Maurus Fang Hao who spoke of the work achieved during Cardinal Costantini's ten years as Apostolic Delegate, from 1923 to 1933. He recalled the consecration of the first six Chinese Bishops in Rome, the founding of the Congregation of the Disciples of the Lord, the building of fourteen large regional major seminaries, and the establishment of Fu Jen Catholic University in Peking.

Cardinal Costantini died recently in Rome during the preparations for the conclave that elected His Holiness Pope John XXIII.

TO TAKE UP COLLECTIONS FOR NEW TAIWAN CHURCHES

ESSEN, Germany — Special collections for two new churches in Taiwan will be taken up throughout the Essen Diocese on January 1, 1959. Announcement of the collections was made by Bishop Franz Hengsbach of Essen in a pastoral letter to the faithful urging them to participate more actively in the missions of the Church.

MISSIONER WRITES MUSIC FOR MASS IN TAIWANESE

TAICHUNG, Taiwan — An American missioner with a music degree from the Catholic University in Washington has written the music for the Mass in the vernacular here.

Father James A. Collignon, M.M., of San Francisco, began his Mass when the Holy See granted permission to the Prefecture Apostolic of Taichung for the singing of High Mass in the native tongue.

The Mass, which is written in the Chinese vernacular of Taiwan used by some seven million Formosans, will enable Catholics to sing in their own language instead of Latin.

Basing his composition on the Gregorian 8th Mass and 3rd Credo, Father Collignon simplified the melody, thereby overcoming the previous difficulty of Taiwanese Catholics singing the Mass in Latin because of the dissimilarity of sounds between the two languages.

The 32-year-old Maryknoller earned a Masters Degree in Music at the Catholic University of America before his assignment to the missions of Taiwan in 1965.

With the inception of the Taiwanese Mass, Msgr. William Kupfer, M.M., Prefect Apostolic of Taichung, has also granted permission for translation of the Mass into Hakka and aboriginal dialects.

LEGION OF MARY MOST ACTIVE LAY ORGANIZATION ON TAIWAN THOUGH 90 PER CENT ARE NEW CONVERTS

TAIPEI, Taiwan — The largest lay organization on Taiwan, the Legion of Mary, has been credited by many missioners as the most effective way to obtain practical participation of the laity in the work of the clergy.

There are more than 1,000 active members of the Legion, according to Sister Agnes Orlebar, who has been

the Legion of Mary envoy to Taiwan for the past year. Her job is to organize, advise and encourage the work of the Legion.

According to Archbishop Joseph Kuo of Taipei, "The Legion of Mary helps the Church in an organized and systematic way. Hence I always emphasize the importance and value of the Legion to priests and acknowledge the vast amount of apostolic work performed by the legionaries."

Sister Orlebar explains that some 90 per cent of the active members of her organization are new Catholics baptized within the last five years of so.

She says Legion members conduct home visits, work with inactive Catholics, new converts, catechumens and prospective catechumens, establish and lead block Rosarys, act as census takers, and visit the sick in hospitals and homes.

Though the number of converts reached through their activities is impossible to record, one missioner, Father Leo Fox, a Vincentian from St. Louis, Mo., says that one Legion member introduced him to 160 prospective converts in a single year. He adds that more than half of the introductions have led to conversions.

The number of Catholics on Taiwan has trebled in three years—from about 48,500 in 1955 to 144,731 this year.

VISITING PRELATE CITES TREMENDOUS GROWTH OF CATHOLICISM ON TAIWAN

WILMINGTON — There has been a tremendous growth in Catholicism on Taiwan in the past five years, an Archbishop who was expelled from Red China in 1952 declared here.

Archbishop Petronius Lacchio, O.F.M., of Changsha, China, who is now serving on Taiwan, estimated that since 1953 the Catholic population on the island has increased from 20,000 to 150,000.

While visiting here, the Archbishop was a guest of St. Peter's School. After blessing the school's Advent wreath, he talked for some time with three Chinese brothers whose family is from Hong Kong. The brothers—David, Richard and Robert Young—are students at St. Peter's.

When Archbishop Lacchio first came to Taiwan in 1953, there were only five Catholics in his mission area. Now there are about 8,000, he said.

He stated that the Chinese Nationalist government is sympathetic to the work of missionaries and that priests enjoy complete freedom on Taiwan.

DOMINICAN OFFICIAL RECALLS START OF TAIWAN MISSIONS

TAIPEI, Taiwan — The China missions are close to the heart of the 72-year-old Father Michael Browne, Master General of the Dominican Order.

His recent arrival here called to mind the missionary history of Taiwan which is closely associated with the Order of Preachers.

Dominican missioners were the first to bring Catholicism here—laboring

for a brief period in the 17th century, arriving from Manila with Spanish merchants who had settlements in the north of the island from 1624—being driven out in 1641 by the Dutch settlers from the south. It was from Taiwan that the first Dominican priest reached the China mainland. Father Angelo Cocchi, an Italian Dominican, made the perilous trip across the Straits by a small boat to the coastal province of Fukien in 1633.

Taiwan was again opened up to missionary endeavor by Dominican missioners 100 years ago. In June, 1859, two Spanish Dominicans arrived from Amoy, not far from the offshore island of Quemoy. The history of the modern Taiwan missions then began. An edict from the Emperor of China permitted the missioners to work here. The island was ecclesiastically a part of the Amoy Vicariate until 1913, then made an Apostolic Prefecture and the first Prefect appointed.

It was not until 1949 that missioners other than Dominicans came to Taiwan. The island province has since then been split into five ecclesiastical divisions with Dominicans in charge of the southern Prefecture of Kaohsiung. Msgr. Joseph Arrgui, O.P., is Prefect Apostolic.

There are now forty-eight Dominican Fathers active in Taiwan, thirty-five of whom are Spanish, the rest German. Kaohsiung Prefecture, almost entirely staffed by Dominicans, has now 41,137 baptized Catholics. In 1953 there were slightly less than 10,000.

VIETNAM

NORTHERN VIETNAMESE REDS EXPEL BISHOP

HONG KONG — Coadjutor Bishop Andre R. Jacq, O.P., of the Apostolic Vicariate of Langson and Caobang has been expelled from Northern Vietnam by the Communists, according to reports reaching here.

The 53-year-old French missioner, reports said, was given only ten minutes by Red police to prepare for his departure.

500,000 VIETNAMESE CATHOLICS IN RED-HELD REGION REMAIN LOYAL TO CHURCH, EXPELLED MISSIONER SAYS

MACAO — The 500,000 Vietnamese Catholics under Communist rule are remaining firm in their Faith and loyal to the Holy See, according to a Canadian Redemptorist missioner recently expelled from Northern Vietnam.

He is Father Denis Paquette, 47, of Coaticook, Que., who is resting here in this Portuguese overseas province while waiting for a visa to Southern Vietnam.

The Redemptorist missioner reports that only a handful of Catholics have joined northern Vietnam's Communist-controlled "Patriotic Association of Vietnamese Catholics," which is an attempt by Vietnam's Reds to use Chinese Communist tactics to discredit and persecute the Church. The Vietnam Reds are now organizing mass accusation meetings against the priests.

He said that the campaign to form a "Patriotic Association of Vietnamese Catholics" was launched in March, 1955. The Communists began with an association of "Catholics who honor God, love their country and love peace." Later the words "who honor God" were dropped.

The Canadian priest added that out of 300 Vietnamese priests in the Red-held north, only seventeen had openly cooperated with the "patriotic church." Of these, only four had completely gone over to the Communists and were now ostracized by the Catholic laity.

He stated that these "progressive priests" were saying Mass in empty churches while the Catholics walk as far as twelve miles on Sunday to attend a Mass said by a "good" priest.

"Last spring government officials publicly admitted that they had lost the battle, and that the 'patriotic church' had no influence at all with the people," he said.

Referring to the mass accusation meetings, Father Paquette said that the Communists would take two or three months to prepare such meetings in advance. Catholics were forced to make accusations against the priests, but Catholics who spoke up to defend them were imprisoned.

Despite the stepped-up campaign against the Church in northern Vietnam, Father Paquette continued, the Communists have had to move very slowly because of the strong opposition of the Catholics. The Communists have not been able to close a number of seminaries and still permit a public course in Catholic doctrine every Monday night in Hanoi.

The missioner noted that whenever the priest giving the doctrine course refuted one of the Communist hecklers who always attend, the Catholics clap their hands and cheer.

Father Paquette, who had been a missioner in Vietnam for twenty-three years before his expulsion, said that the Communists told him that he was being expelled because he "had not kept the laws of the state." They did not specify what laws he had broken.

After being taken under armed guard from Hanoi, where he had been stationed, to Haiphong for further interrogation, and then to the China border at Langson, Father Paquette was given travel papers to go to Hong Kong overland through Communist China.

NEW DIRECTOR APPOINTED TO HEAD CATHOLIC RELIEF SERVICES IN SAIGON

SAIGON, Vietnam — Maryknoll Father Paul Duchesne has been appointed director of Catholic Relief Services-National Catholic Welfare Conference, here.

He replaces Msgr. Joseph J. Harnett, who has become Far East Director of CRS-NCWC.

Father Duchesne has worked for CRS-NCWC from the beginning of its establishment in the Far East. He was director of the office in Canton from 1945 until 1951, when he was expelled from China. He then took over the direction of the Hong Kong office where he remained until 1957. Through the early half of 1958 he worked in Indonesia and arrived in Saigon in October of last year.

Among Our Contributors . . .

REV. ALBERT R. O'HARA, S.J., a former China missioner is presently professor of sociology at National Taiwan University in Taipei. * * * *REV. CONSTANTE FLORESCA, S.V.D.*, is director of studies for minor seminarians at Christ the King Mission Seminary in Manila. * * * *REV. EDMOND BECKER, M.E.P.*, is a member of the faculty of the Training Center of Tindivanam, India. * * * *REV. JOHANNES HOFINGER, S.J.* is the director of the Institute of Mission Apologetics in Manila. * * * *REV. EUGENE WALSH, S.S., S.T.D.*, is professor of philosophy at St. Mary's Seminary in Baltimore, Maryland.

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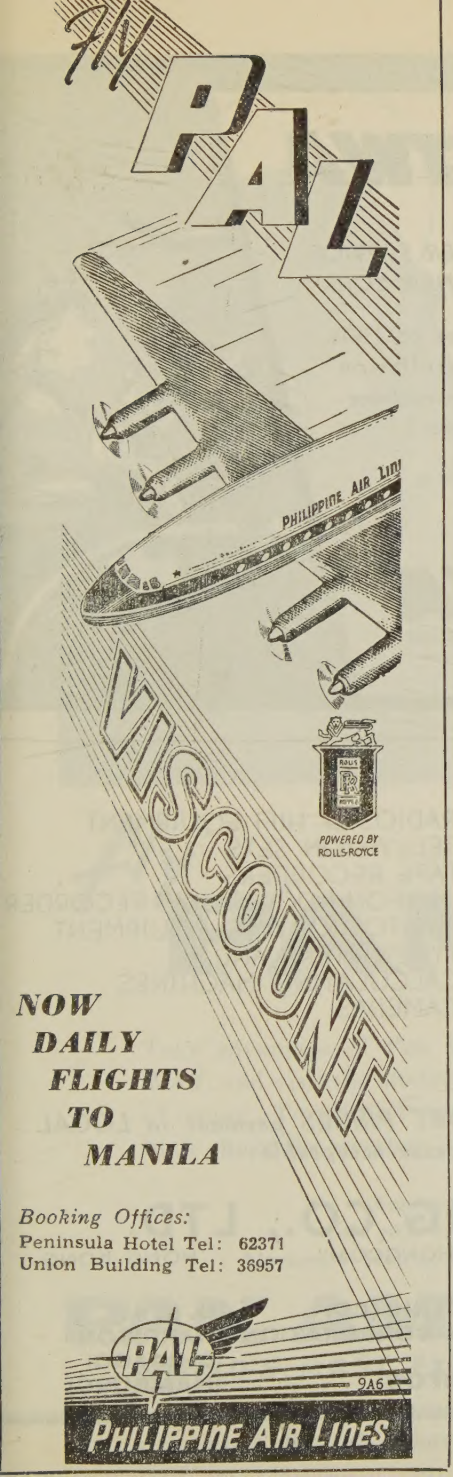

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